

A
Fold for Christs

SHEEP.

Delivered in two Ser-
mons upon the first Chap-
ter of the CANTICLES.

Verse 6, 7.

The fourth Impression, corrected
and augmented by the author Samuel
Smith Minister of the Word
of God

May 15. 3

Harken, and your souls shall live.

LONDON

Printed by John Okey 1638.

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To the Christian Reader,
Grace and Peace from
Jesus Christ the Prince
of Peace.

Courteous Reader, I present here unto thy view the fourth publicke fruit of my Ministry, wherein I have endeavoured, that those, especially of mine owne hearers, (those religious people and inhabitants of *Frittle-well* in *Essex*, whom I love with my heart,) might a second time take notice of these my exercises, that in publicke I delivered unto them. *The night commeth when no man can worke*: therefore it stands us all in hand, both Minister and People, to esteeme of time as the most precious thing in the world, & the rather, because we know not how soone we shall be called to an accompt of our workes. Many have

A 4 had

To the Reader.

had (many times) good purposes of heart to cleave unto the Lord, that have beene prevented by death, for want of timely repentance. It shall then be our wisdom, *to agree with our adversary while we are in the way with him* ; for if we be but once arrested by death, we shall be sure to *pay the utmost farthing* ; Use this as a helpe unto thee, to better thee in the performance of that duty which concernes thee so neerely, *That thou must one day give an account of thy workes*. If thou reape any benefit by it, give the praise unto God, *from whom every good and perfect gift proceedeth* ; for God is a Spirit, and they that worship him, must worship him in Spirit & Truth. And helpe me in thy prayers, which I shall take as a full recompence of all my labours, & be encouraged to spend some houres more in the like duties, for thy good ; and in the meane time remaine,

*Thine in the common
Saviour,*

Samuel Smith,



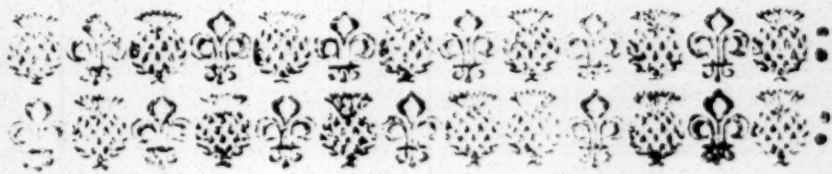
The Printer to the Courteous Reader.

CHristian Reader, many faults have escaped the former Impressions of this Booke, many of them altering the very sense of the place to the grieve of the Author, who dwelling far distant from the City; and having a Pastorall charge to attend upon, could not attend the Presse. But now the whole worke hath beene revised, corrected, and much enlarged eftsoones by the Author himselfe, so as now
from

To the Reader.

from him thou maist expect the same more perfect, who continually shalt have his Prayers for thy kind acceptance of this, and his other labours which have formerly beene published, namely, Davids Repentance, Davids Blessed Man, Noah's Dove, Christs preparation to his owne Death, A Christian Taske, and the Chiete Shepheard, Farewell.

THE



THE GREAT Affize.

The first SERMON.

Revel. 20. CHAP. VERSE
11, 12, 13, 14, 15.



AND I saw a great white
Throne, and him that sate
on it; from whose Face fled
away both the Earth and the
Heaven, and their place was no more
found.

12. And

12. And I saw the dead, both small and great, stand before God: and the Bookes were opened: and another Booke was opened, which is the Booke of Life: and the dead were judged of those things which were written in the Bookes, according to their deeds.

13. And the Sea gave up her dead which were in her: and Death and Hell delivered up the dead that were in them, and they were judged every man according to his deeds.

14. And Death and Hell were cast into the Lake of Fire: this is the second death.

15. And whosoever was not found written in the Booke of Life, was cast into the Lake of fire.



Having spoken (not long since) of the coming of Christ into his Garden, or into his Church, and of his kind and Princely offer unto us, suing for entertainment at our hands,

hands, being his first comming unto us here, in this miserable vale of Teares: I thought it very necessary to speake something of his second comming, that those that will not be moved with the former comming of him, which was his meere love to Mankind, might be terrified and astonished with the latter: who, though he deferres his comming, (as some thinke) having leaden Feete, because he expects amendment, shall then assuredly finde that he hath Iron hands: who first came to be a Saviour to all them that beleve in him, and now comes to be a judge, who will not be blinded nor bribed either with present money, nor yet with future hope of reward.

To which purpose I have made choise of this place of Scripture, in which this matter (as you see) is at large described, with many necessary circumstances most needfull to be knowne, and learned of every one of us. For here the second comming of Christ is revealed to Saint *Iohn* in a Vision

The sum
of this
Scripture.

Vision from Heaven, even in that manner, in which the Lord Iesus himselfe will come at the last day: For these five Verses containe in them a lively and heavenly description of the second comming of our Saviour Christ to Iudgment, with all the circumstances belonging to the same.

The parts
of the
Text.

First, I will shew you who it was that writ this Booke, called the *Apocalyps*, or the *Revelation* of Saint *Iohn* the *Evangelist*, which our Text now treates on; and then where hee writ it: First, his name was *Iohn*, which name in the Originall signifies *Gracious*: Secondly, the Time when it was written, and that was, when he was banished, and when it was for the Testimony of Christ: Thirdly, the place where he was exiled or banished too, and that was to an Ile called *Pathmos*, a remote place, and most fitting for so high a contemplation, and the more to be free from worldly thoughts: Fourthly, by whom he was banished, and that was by the Emperor *Domitian*, who was then elected by the whole Senate

Senate, or Counsell to be their Head. Now this *John* was a Disciple of Christ, and one whom he loved : he followed Christ wheresoever he went ; *Peter* onely went with his Master to the Iudgement-Hall, this *John* went with him both to the Iudgement-Hall, and also to the Crosse, and never left him, till he had laid him in his Sepulcher. Upon the Crosse Christ commended the tuition of his Mother unto the Author of these words, which is *John* ; which was in these words expressed, *Behold thy mother.*

This Saint *John* was one of the three which went alwayes with Christ : Christ had but three Disciples with him in the Garden, and this *John* was one : Christ had but three Disciples that went with him before *Pilate*, and this *John* was one. At the Marriage of *Cana* in *Galile*, there were but three Disciples, and *John* was one. This *John* was he that leaned on Christs brest at Supper, and asked him many questions : *John* alwayes justified himselfe to bee Christs Disciple ; for in these words he expressed

expressed himselfe to bee of Christs flocke, and his Disciples : I *Iohn*, a Brother of yours in tribulation and affliction ; and so I have now done with the Explanation of the party which writ these words, which now I have read unto you in our Text.

1.
The person of the
Iudge.

And first, if you would know with what Majesty, Power, Integrity, Severity, and Terrour this great Iudge will come, you may see the Person of the Iudge described in the first verse of this present Text.

2.
Who shall
be judged.

Secondly, if you would understand what persons must be cited and summoned, who must appeare, Saint *Iohn* saith here, *Hee saw the Dead, both great and small, stand before the Iudge* : all that ever are, that have beene, or shall be unto the end of the World, shall be gathered together, and appeare before the Throne of Christ.

Thirdly, if you desire to bee instructed after what manner Christ *Iesus* will proceed in Iudgement, what shall bee the Evidences and the

the Witnesses? what Jury shall passe upon every man and woman: The holy Ghost tels us, that *the booke shall bee opened*, that God will judge every man by his owne conscience; for that shall give evidence, either with or against him; either to excuse, or accuse in that day; either to stand or fall.

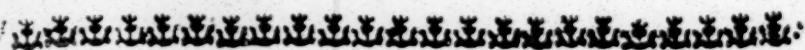
Fouthly, and lastly, if you would know what shall be the finall end of all men, you may here perceiue, that they whose names are written in the booke of Life, shall be blessed: but Death, and Hell, and Sathan, and all ungodly persons shall bee cast into a Lake of fire and Brimstone for evermore, which is the second death.

Now having seene the meaning of the Text, let us come to speake of the severall points, one by one in order: And the God of all order so open our hearts, that we may heare, and understand his will, that so our sinfull soules may be saved in the day of our Lord Iesus.

B

I jam

⁴
The issue
of the
judgment,



I saw a great white Throne, &c.

THis Verse containes in it a notable description of the Judge himselfe. And whereas St. *John* saith, *he saw a great white Throne*; that is, Christ Iesus revealed it unto him in a Vision, the manner of his second coming to judgement; and withall commandeth him to write it in a booke, for the comfort & instruction of his Church and people for evermore.

Doct.

Here then wee may note the great care and love of Iesus Christ towards his poore Church and people, that he would not have them ignorant of his second coming to judgment; but hee doth make it knowne to his Disciple *John*, and bids him record it in the booke of God, that so no man might be ignorant of it; but rather might prepare himselfe by true and unfeigned repentance, to meete the Lord in the Clouds.

Sure-

Surely the knowledge of Christs comming to judgement is most necessary, being now so neare at hand: for if it was thought of, and looked for in *Dauids* time, much more must we expect it in these our sinfull daies, where in the Sabbath is prophaned, and so neglected on all sides; which day God himselfe hath set apart for praying, and hearing his holy Word. It is a day for praying, & not for playing; it is a day not for bodily recreation onely, but for holy meditations; not to sport with men, but to converse with God in holy duties; but it is too much abused with sports and other May-games, which God forgive us for Christs sake: And therefore this Doctrine of *eternall judgement* was one of those six principles that were taught in the Primative Church by the Apostles themselves, as one of the most necessary poynts to bee knowne of a Christian. There is no one truth in the Scriptures more urged both in the Old and New Testament, than this of the last judgement: As a Doctrine

Doct. 1.

The
knowledg
of the last
Judgment
necessary.

that above all other is most effectuall
 to awaken men out of their deepe se-
 curity, to worke mens hearts to a re-
 verent feare and awe of that Majesty
 before whom they must one day ap-
 peare, to give up their last accompt.
 See the effects of this in *Paul*, who
 2 Cor 5. 11 *considering the terrors of the Lord*,
 how did this provoke himselfe and o-
 thers to all reverence, & feare of that
 dreadfull Majesty? When, in the
 foure and twentieth Chapter of the
Acts, the Apostle *St. Paul* preached
 unto *Festus* of righteousness, tem-
 perance, and judgement to come, his
 knees smote together, and hee trem-
 bled. See this likewise in the Prophet
Habacuc, who when hee heard of the
 judgement to come, saith, *My belly*
 Hab 3. 16. *trembled, and my lips shooke, & rotten-*
nesse entred into my bones. See this al-
 so in *David* himselfe, *My flesh trem-*
 Psal 119 *bleth for feare of thee, and I am affraid*
 120. *of thy judgements.* See this likewise
 in *Noah*, of whom it is recorded, that
 when the Lord had forewarned him
 of the judgement that was to come,
 albeit

albeit it was not nigh, but an hundred and twenty yeares to come, yet he was moved with that reverence of that G O D, that had threatned that judgement, and was willing to yeeld obedience to that duty required, in framing the Arke. And as St. *Austin* ⁺ faith, every knocke which was given upon the Arke by *Noah*, was as so many warnings to the old World.

And what Doctrine can bee more needfull and necessary for these daies and times wherein we live, upon whom the end of the world is come, and every man so forgetfull of it? yea, the ignorance and want of due consideration of this day of judgement, the Scriptures make the ground indeede of all sin. For as it was in the dayes of *Noah*, they eate, they dranke, they were married, & gave in marriage; they planted, they builded, never dreaming of the judgement that was so nigh at hand, untill the day came upon them as a snare. See this likewise in those foolish Virgins, that slumbred and slept, and provided not their Oyle of

Faith in their Lampes, for the coming of the Bridegroom. And what was the cause why that evill servant in the Gospell, fell to eating & drinking, and beating his fellow servants, but that he put from him the thoughts of the returne of his Master?

O how should this then cause every man and woman by all means possible, to fit and prepare themselves for this judgement, that wee may be able to stand before the Son of man?

Vse.

Now there are two things principally, that hinder this preparation in Gods children for this day: The first, security, or a carelesse putting off of this day of accompt, that the master will not come yet, and that they have yet time, and time enough to provide for their reckoning and accompt: yet let me tell you, we can call no time ours, but this present time; for who knowes whether he shall behold the light of the next day, yea, or no. And as *St. Austin* saith, the day of death is not knowne; therefore every day & every houre in the day, wee must labour to
repent,

repent, and to prepare our selves, & observe and looke for this sudden change, for who knowes how soone he may have his mutation, which every man is subject unto by nature; although for a time they powre out their hearts to all manner of dissolutenesse & prophanes? And therefore it is high time to harken unto the Word of God; & now while the Gospel is so plentifully preached amongst us, and now while hee calleth, now while he knocketh at the doore of our hearts, and would gladly be entertained: for saith he, if any man will heare my voice, and open the doore, which is meant the doore of his heart, I will come in, and sup with him; & he with me. Christ makes a Proclamation of his love; if any man will heare his voyce, whosoever he be, whether *Jew*, or *Gentile*, he shall be received: and therefore my deare brethren, let us take this present time while wee have it, for time and tide will stay for none; the time past we cannot call backe againe, it is irrecoverable: the

time to come is full of uncertainty, for we may be cut off suddenly, as *Herod* was; and it may be the time shall never come, and therefore it is good that we make our calling & election sure, and labour with the Apostle to worke out our salvation with feare & trembling, and not to lye in security, which is the first hinderance, in that we doe not thinke or meditate on the day of death: *For after death there is no repentance*: let us not thinke that God hath leadea feet, because he is slow in comming; least when he commeth, we finde he hath Iron hands.

Now the second hinderance that keepes men from the thoughts of this judgement to come, is the cares of this present life, and the immoderate love of the world. these things make men forget the life that is to come: Mens present felicity doth so affect them, that they will not thinke of another life: whereas, did men consider, that even this night their soules might be taken from them, how would they husband their time, and make it their chiefest

chiefest care to make their reckoning and accompt straight against the day of reckoning come, which no man can tell how soone.

Such was the carelesse thought of the Rich man in the Gospell, which sung that lullaby to his soule, *Soule, take thine ease, eate, drinke, and be merry, for thou hast riches and goods laid up for many yeares*: But what became of him? The Text saith, the Lord demanded his soule, *and that very same night following his soule was taken from him*; and his goods then might be any bodys. Some God takes away, because the world is not worthy of them; some againe because they are not good stewards, and they not worthy of the world: such as *Achab, Agag, and Herod*; and being vile and ungodly men, therefore they did not live out halfe their dayes. Againe, God tooke *Elijah*, & wrapped him into the third Heavens: He likewise cut off *Iosias*, for his soule pleased God: and therefore God made hast to take him away from the evill to come, and the iniquity of the

1 Sam. 15

31.

Act 12. 32

the World, which then was great. Let us well consider, and weigh with ourselves, what deserts we have of our selves, & in our selves; & examine our consciences, whether there be any reason why God should spare us, and deale so severely with others; it is because he hopes, and doth daily expect that we will bring forth some fruit in our lives and conversations; which if we doe not, then must we expect the same measure to bee metted to us, as he hath done to others. Some God punishes we see, in this life, which should be an example to us that live in it, for us to amend our lives: Some he lets alone as he did *Pharaoh*, for a little time, others till the day of judgment: and therefore let us not slumber in our owne security, though wee have strength, health, riches, & all that the world can afford us, but labour rather to abandon it, and apply our selves to Heaven. and heavenly meditations, & leave the world as our inheritance; As *Saba* Queene of the South did, who came, and left all, from the farthest
most

most part of the world to heare of the wisedome of *Salomon*; and if we will not heare his voice, but stop our eares at his preaching, we must expect then our punishment due to us, & with the *Jewes* be forsaken, and left as Vagabonds, wandring up and downe, or like sheepe having no Shepheard, and after this life, have our torments with the wicked in Hell-fire: so much for security,

Now concerning the Vision, Saint *John* saw a great white throne: he saw a Throne set, & this Throne is described by two properties: First, a *Great throne*: Secondly a *white throne*; the first shewes the wonderfull *might*, *Majesty*, and *Power* of the Iudge, the second shewes the *purity*, *integrity*, & *uprightness* of the Judge, and both set out unto us the wonderfull Majesty and glory, in the which the Lord *Iesus* shall come, and appeare at the time of his second comming, when he shall sit upon the throne of his glory. And then shall we see the Son of man comming in the clouds, which is from

1
Great
Throne
descri-
bed by
two pro-
perties.

2
Doct. 2.
Christ
comming
with great
glory.
Mat. 25.

2 Thes. i.
10.

Rev 6.

from Heaven, with power & great glory. Glorious shall the Lord Iesus be at that day, not onely in his owne person, and attendants, being accompanied with all his holy Angels, & blessed Martyrs in their bright array, but also in the administration of justice and judgement, both in respect of the glory he will bestow upon the godly, for now shall he come to be *Glorified in his Saints, and made marvellous in them that beleve.* Then likewise shall all the inhabitants of the earth be at a generall appearance. So for the administration of Justice against the wicked, upon whom hee shall now get himselfe a greater name than he did upon *Pharaoh* and his Hoast, who now beholding the *terroure of the Lord*, shall cry to the Mountaines to fall upon them, and to the hills to cover them, and hide them from his presence, whom they are not able to endure. And I say, it is not the multitude of people and Nations, which shall then appeare, can obscure or hide themselves, or their sins from this Iudge.

The

The Scriptures set out the Majesty and glory of the Son of God, at his second appearing, in divers particulars: First, that he shall come, and *all his holy Angels with him*. Secondly, that he shall come *with power and great glory*. Thirdly, that he shall come *in the Clouds*, which shall be as a fiery Chariot, to carry him with admirable swiftnesse. Fourthly, by his Harold, an Arch-angell, making the way by the sound of a Trumpet, which dust & ashes shall heare; I meane the dead bodies of men turned to dust & ashes, shall now arise, and come to Iudgement. Yea, such shall be the glory of his comming at this time, as that the very *Heavens shall be shaken*, and shall passe away with a noise, and the very Elements shall melt away with heat: consider we but the glory of Earthly Princes, going unto their Parliaments to make Lawes, or of their Iudges, who when they goe to put the same in Execution against Malefactors: with what Majesty, pompe, and glory goe these! how are they attended, how are they

Math. 24.

2. Thes. 1.

7.

Mat. 24.

29.

2 Pet. 3.

10.

they revered and honoured ! All these are farre short in comparison of the excellency, Majesty, and glory wherewith the Lord *Iesus*, the judge of all the World shall come, and appeare at this day.

Use 1.
Shewes
the difference
betwixt
Christ's
first and
second
coming.

Here then we may perceive a manifold difference between Christs comming in the flesh, to be a Mediator & a Redeemer, and his second comming to judgement. His first comming was in meekenesse, basenesse, and great humility : for he was laid in a Manger betweene two Beasts, an Oxe and an Asse, and as a learned Father doth interpret it, it was betweene a Jew and a Gentile. And wee may reade, that Christ himselfe saith, *The Foxes have holes, and the Birds have nests, but the Son of man hath not where to lay his head* : Where he confesses himselfe to be the Son of Man, which was his meeknesse, & then his humility & basenesse, in that he had no where to lay his head. Our sins caused all this, and more than all this ; for he was wounded for our transgressions, & our sins

was the maine cause of putting Christ to death. The *Jewes* thought one crucifying had bin enough, but we daily crucifie the Lord of Life againe by our oaths, in breaking his commandements, and in polluting his Sabbaths, which will make our reckoning greater at his second comming, which will be to judgement: Therefore let every one who reades these words, have a care to doe well, & cease to be what they have bin, and deny and goe out of our selves, that we may entertaine this new man Christ Iesus, and pray with holy *David*, *Create in me O God a cleane heart, and renue a right spirit within me*, so that wee may appeare blamelesse, and spotlesse before him; having bin cloathed with the robes of Christs righteousness. God doth not delight in the death of any sinner; Christ is now a Mediator, and hereafter will bee our judge. *Moses* was Gods Oracle, and did deliver Gods will to the people; he went betweene God and the children of *Israel*, as Christ hath done betweene his Father

Psal. 51.

Father and wee sinfull men : and as *Moses* and *Aaron* pleaded for the children of *Israel* to God, & desired rather to be blotted out of the booke of Life, than that they should perish, and as *St. Paul* did for the *Colossians*: So likewise hath Christ pleaded with God, and hath bought us with his precious blood and life, which he willingly laid downe for our sakes : And as *Moses* led the children of *Israel* through the red Sea : even so hath Christ led us through the red Sea of his blood, which is a full satisfaction for all true repentant sinners, & will availle as much in the great day of tryall ; and so much by the way, to shew unto you the humility and great love which our blessed Saviour did beare unto Man-kinde at his first coming to us in the flesh : for he so loved us, that hee laid downe his life for our sakes ; and shall we be so ingratefull, as not to love him againe, & give him thanks ? O let us not be so ungratefull ; for ingratitude *St. Ambrose* calls the Devils sponge, where-
with

with he wipes out Gods love & mercy: But his second comming shall be with Majesty, power, and great glory. And let us here note that he commeth not alone, but with Majesty and power, and bringeth ten thousand of his Saints & Angels to execute judgment upon all; then he promised his Disciples which followed him, that they should sit upon twelve Thrones, judging the twelve Tribes of *Israel*: *David* in the 56. *Psa.* saith, *the Lord commeth to judge the world.* *St. Iohn* likewise in his 9. Chapter saith, *the Father judgeth no man, but hath committed all judgment to his Son*, which is the second person in Trinity; it is hee that must pronounce this sentence, though the whole Trinity agree in the same condemnation: where it is very plaine, that *Christ Iesus* is the Iudge of the whole world. And surely it makes much for the comfort of Gods poore children, though here they be in want, misery, and poverty, yet they shall bee made partakers of this glory, of their head *Christ Iesus*.

Secondly, it serves to astonish all hard hearted sinners, which contemne Christ and his poore members: Christ will at last manifest his power in their iust condemnation: Such as will not now steepe unto him, that hee might reigne over them by the Scepter of his Word, and heare that still voice of his in the ministry of the same, shall never be able to abide the brightnesse of his comming, but shall heare that terrible voyce of his, when he shall exalt himselfe in iudgement, to the everlasting confusion of his enemies.

Use 3

Seeing the person of the Iudge is of such endlesse power and glory, of such wonderfull might and Majesty, this must humble all men, when they come to stand in presence of so great a person, as we doe, when we come to heare the Word preached & taught, to receive the holy Sacrament. For when the Word is preached, God speakes to us; and when we pray, we speake to God: and how dare we then bee so bold to sleepe in his presence, keepe our Hats on our heads, talke, or use any unreve-

rent gesture? If we were to come into the presence of an earthly Prince, how carefully & circumspectly would we behave our selves, to doe nothing unbecoming the presence of so great a person? This is the great care of men when they come into the presence of an earthly Judge, to put off their Hats, and to shew all tokens of Reverence. And it is a wonder, to see how unreverently men and women come into the presence of the Ever-living, and most high God; into the presence of the great Judge of heaven and earth, the King of Kings, and Lord of Lords. When wee come to pray, or to sing Psalmes unto God, how unreverently doe some sit with their hats on? would any man doe it in the presence of an earthly Judge, or a mortall presence? Surely, it is an unreverent behaviour to sit covered, either when we speake unto God by prayer, or when God speaketh unto us in his Word.

And last of all, this may serve for matter of singular comfort & consolation unto the godly, that Christ shall ap-

peare thus gloriously in judgement: for this assures them, that they shall participate with the same glory with their head: For this great Iudge shall say unto them, *Come yee blessed*; they shall both with body and soule receive a glorious kingdome, and a beautifull Crowne from the hands of the Lord, & with his right hand shall hee cover them, and with his arme shall he protect them: It is a day of refreshing, when all teares shall be wiped away from our eyes, sorrow shall cease, and we, and all penitent sinners shall live and reigne with the *Lambe* for ever. Indeepe now Gods Church is many times blacke, & deformed through affliction, it shewes many times without any appearance of any excellency or beauty at all: The world sees no glory or excellency at all in them, no, they many times perceive not their owne happy condition. But now when *Christ* shall appeare thus glorified, they shall then appeare with him in glory. Let us then my brethren, walke by faith, and not by sight, not looking after our
owne.

owne, or other mens present condition; what we are, but rather what we shall be, when the day of refreshing shall come. God tels us plainly, that he is a jealous God, and if he be a jealous God of us, let us be jealous of our selves, and suspect our selves; *for if we judge our selves, we shall not be judged.*

White Throne, &c.



Secondly, this Throne of Christ Iesus, is called a *white Throne*. Now this *white throne* betokeneth purity, beauty, sincerity, and integrity: & therefore sheweth, that Christ Iesus the Iudge of the whole world, will judge all causes, and all persons uprightly, sincerely. & justly: no cruelty, nor injustice, nor wrong will hee doe to any creature, but will proceede most sincerely with all integrity: for our consciences will testifie either for us or against us. Indeede judgement in this world many times swarveth greatly: sometimes the Iudge is not able to search into the depth of the cause: some-

2.
White
Throne.
Doct. 3.
The integrity of
Christs
Judgment.

Gen. 1. 18

times for feare he dareth not doe justice; sometimes for favour he is withholden: sometimes bribes blind his eyes, and pervert the right sentence. But it shall not be so with this Iudge of the whole world: He is that *verus Index, & iustus, that true and upright Iudge*. His sentence is a righteous sentence, hee will judge according to truth; he is able to find out any cause, and will examine to the bottome: he feareth no mans person, he will not be moved with a favour to conceale the truth: and as for rewards, hee contemnes them all, it is far from him to deale unjustly: therefore no doubt he will proceede according to justice. Nor is he like to our earthly Iudges, who are called to judge, but he comes of his owne power and authority to be avenged, and give sentence to all those that in their life-time had forgotten God.

Rom. 2. 2.

Heb. 1. 8.

We know that the judgement of God is according to truth, saith the Apostle: Againe, thy throne O God, is for ever; the Scepter of thy Kingdome is a righteous

teous

eous Scepter; thou lovest righteousness, and hatest iniquity. And this is to be referred to that of the Prophet *Daniel*, who saith, that this Iudge shall sit upon a great white throne : therein alluding to the very Throne of *Salomon*, but infinitely more glorious ; which place of *Daniel*, & this of *St Iohn*, doth betoken the uprightnes, purity, and integrity of the Iudge, and of this judgement: When every secret thing shall be brought to judgment, as *Salomon* saith, & when he shall lighten all things that are hid in darknes, and make the counsels of all hearts manifest : when there shall be no bribing of justice, pleading of Lawyers, or salving up of bad causes with silver & gold: nor sanctuaries, or priviledged places to fly unto for succour ; but every person must now receive according to his workes : And therefore woe now unto the hypocrite. woe now to the murtherer & shedder of blood, woe now unto all hard-hearted & impenitent sinners, that can now in this life shift off justice, and escape the judgment of man, that breake

Dan. 7.9.

Eccles. 12.

the net and escape, and none dare to controule them: What will become of such at that day, when they shall stand naked before the Iudge, before the Saints and Angels, yea, before all the world, their inditement read against them for the same? Is it such a shame to doe penance onely in a Congregation for one particular fault, when the punishment is inflicted upon a man for his amendment, when men shall pittie this man, and pray for him? Oh what terrour will this be unto all wicked, and ungodly men and women in this day, when they shall now in this day be charged with all their sins before this Iudge, before the Saints and Angels, yea, before all the world; not not for their amendment, for then it is too late, but to their utter confusion, & everlasting destruction; when none shall pittie them, no heart shall lament for them, but all shal rejoyce that have done well at their righteous judgment.

Vse 1.

Serves for
matter of

This serveth for the comfort of Gods people in this world: wee see oftentimes the righteous cause is trodden under

under foot, mens lands and livings are detained, and taken from them by unrighteous Iudges, & that under colour of Law. Well, let men have patience, & know this, that there will come a day wherein there shall be justice and true judgement done unto them. Heere thy cause shall be heard, it shall be righted; for *Christ Iesus* will bee a righteous Iudge for the poore, the fatherlesse, and the widow.

comfort
unto the
godly.

Againe, we see how the members of Christ, which make conscience of sin, & are carefull to heare the Word, and to walke accordingly, that such be disgraced, and despised of the World. Well, let us learne here to possesse our soules with patience; for there will come a day of reckoning, when as our righteous cause will be heard, and we shall have justice, and all the contemners of the Lord Iesus, and those that have bin persecutors of his poore members, shall feeble the smart of it. What a comfort were this to a poore miserable man oppressed by Tyrants, having a long time laine under vile aspersions,

as *Ioseph* reputed an adulterer, & suffering imprisonment for the same: to have his oppression come to light, and he delivered; to have his innocency knowne, and he justified: *Lazarus* for suffering hunger, to have plenty; and *Dives* for his excessse and riot, to have penury and want. O then, what will the comfort of these be, that shall thus at that day, before the Saints & Angels, yea, before all the world, be set free & at liberty from their oppressions and wrongs they have so long a time laine under, and cleared from those censures and aspersions, that by the gracelesse world have bin laid upon them: what a comfort will it be, when wee shall heare the Iudge say to us, *Well done thou good and faithfull servant, come enter in- to thy Masters joy?*

Vse 2.

Secondly, this may periwade the godly in their sharpest sufferings, and greatest wrongs and iniuries they can meete withall here in this world, to possesse their soules with patience, and to take heede of revenge: but rather to commit all to Christ, his righteous Iudge,

Judge, that judgeth righteously : For
 the Lord saith, *Vengeance is mine, and I*
will repay it; The Lord will strike home
 to them, & will revenge thee upon all
 thine enemies, above thy weake power.
 Observe we the rule concerning this
 judgment day : *When thou seest in the*
place of judgment wickednes, & iniquity
in the place of Iustice; thinke in thy heart,
surely God will iudge the just & wicked,
for there is a time for every purpose and
worke. And againe, *when thou seest op-*
pression on the poore, & the defrauding of
judgment and Iustice, be not astonied at
 the matter ; for he that is higher than the
 highest, regardeth it.

There is nothing in all the World
 doth prove more certainly the judge-
 ment day, than the injustice of the wic-
 ked world, for thus may wee reason :
 Will the Lord thus certainly punish
 the wicked, and recompence the just ?
 this being not alwaies here in this life,
 certainly it must be at the day of judg-
 ment : Thus reasoneth the Apostle St.
Paul, shewing that the afflictions of the
 beleeving *Thessalonians* were an evi-
 dent

2 Thel. 1.
 5, 6, 7.

James 5.7

dent signe of Gods righteous judgment, in which judgment day Tribulation should bee rendred to them that troubled them, and to them that now did suffer, rest should be given. Upon this very ground exhorteth St. *James* thus, *Be you also patient, and settle your hearts, for the comming of the Lord draweth neere.* As if hee should have said, doe not faint, neither bee out of heart, that yee are now oppressed by the men of this world, but waite the appointed time, as the Husband-man the weekes of the Harvest, till the comming of the Lord bee, untill which time the full recompence of righteousness is neither given to the righteous, nor the deserved judgment rendred unto the wicked.

Vse. 3
PRO. 11.18

Thirdly, this gives us to see the truth of *Salomons* words, *The wicked worketh a deceitfull worke*, than the which, what greater deccite, than to perswade themselves, that though they live after the flesh, yet that they shall not dye; and that they may sow iniquity, and yet looke to reape happinesse: that men
may

may despise Gods bounty and grace, which hee tendreth unto them in his Word, & yet looke to tast mercy after death: that they may all their life time walke the broad way that leadeth to destruction, and yet at last arrive at the happy Port and haven of blisse. Whereas it is a most sure and grounded truth of the Apostle, *That hee that soweth to the flesh, shall of the flesh reape corruption: but he that soweth to the Spirit, shall of the Spirit reape life everlasting. And without holinesse no man shall see God.*

Galat. 6.

Heb. 12. 14

Vse. 4

For instruction.

Fourthly, seeing Christ Iesus, the Iudge, commeth thus with might and Majesty, not as a Saviour, or Mediator, but as a Iudge, it must admonish all men and women now to repent, and turne unto God in the time of mercy: *To seeke the Lord while he may be found, & call upon him while he is neare.* Now while we live, Christ Iesus commeth unto us by his Ministers, as a Saviour to save our soules, in mercy to bring us to Repentance. He offers his free grace to all, for in the 44. of *Esay*, the Text saith, *I will powre out my spirit upon you:*
and

Esay. 55:6

Note well.

1 Cor. 5. 10

and if we will not have vessels of faith to receive this Spirit, it will be then a witnesse against us; for after this life he will no more come as a Saviour, or a Mediator, but as a mighty Iudge, full of might, power, & glory. And therefore looke how men dye, so shall the Iudge find them. If thou dye in thy sins, & doest not repent, & seeke for pardon at the hands of the Iudge while thou livest here, there is no hope of mercy after death. For how death leaveth thee so shall judgment find thee. *Caine* dyed many thousand yeares agoe, & *Iudas* in their sins, so shall the last day finde them: for after death there is no mercy, but justice & judgment, when every man shall receive according to his workes. How glad would *Dives* have bin, if he could have perswaded *Abraham* to have sent one from the dead to his five brethren, to admonish them to repent? No said *Abraham*, they have *Moses* & the Prophets, and if they will not heare them, nor beleieve them, they will not, though one come from the dead, leave their wicked wayes. Therefore while

while we have time, let us make use of it, and imploy it to the best advantage.



And one sitting thereon.



Now who this is, which sate upon this *Great White Throne*, you may see in the *Revelation* of *St. John*, the *fourteene Chapter*, and the *fourteene Verse*: *I saw a white Cloud, and one sitting on it like the Sonne of man, having on his head a golden Crowne, and in his hand a sharpe Sickle.* So that wee see that it is the *Son of man*, even *Christ Iesus*, *God and man*, that shall bee the *Iudge*. And so doth *Saint Matthew* call him: *When the Sonne of Man cometh in his glory, and all his holy Angels with him, then shall hee sit upon the Throne of his glory.* And againe he intitles him by the name of a *King*: *Then shall the King say to them on his right hand, &c.* This is taught by the *Apostle*: *We must all appeare before the Iudgement Seate of Christ.*

The person of the Iudge described.
Rev. 14. 14

Doct. 4.
Christ the Iudge at the last day.

Mat. 25.
31.

Verse. 24.

1 Cor. 5. 10

Ioh. 5. 22.

Christ. And againe, *The Father judgeth no man, but hath committed all iudgement to the Sonne.* Not, that the first person in the Trinity, or the third is excluded from this judgment, but appropriating this judgment to the second Person, the Lord Iesus Christ, who in a visible forme according to his Humanity, shall execute the last judgment upon all flesh.

Quest.

1 Cor. 6.

Ans.

But how is it said that the *Saints shall iudge the World*? That place of the Apostle, and the like, is to bee understood as *Assessois*, as such as shall give assent, or approve of that judgement of that most righteous Iudge, to whom shall be given at the last day that honour, to sit as Iustices on the Bench by the Iudge, to approve of his righteous judgement. Againc, the Saints shall iudge the world as members of that Head, which is the Iudge.

*Reasons
why
Christ
must be
the Iudge,*

Now the administration of the last judgement is laid upon the Sonne for divers respects.

First in regard that he was the Person that was the Redeemer of the world,

world, and was himselfe judged in, and by the world, it is therefore expedient that hee should shew the Power and Glory of that his Humanity, in being the Iudge of the world.

Secondly, in regard of his Church, who yet have scene onely his humility to their Iustification, so they may at last behold his Power and Glory at his second appearing to their glorification.

And lastly, that in this last act of his he might fully accomplish that his Kingly office, and then *deliver up the Kingdome to God the Father*; No more to rule and governe them by his Magistrates and Ministers, as now he doth for the gathering together of his Saints, and for the perfecting of Christs Body, and to nourish and cherish them by his Word and Sacraments, since the Lord himselfe, the Lambe in the midst of the Throne shall be all these unto them.

True it is, that our Saviour Christ is *King, Priest, and Prophet*; a true Prophet, in whom was contained all the secrets and whole counsell of God: A

D

true

true *High Priest*, whose Sacrifice alone was able to put away the sinnes in the whole world. But when he comes on the *Throne of his Majesty*, to judge the quicke and the dead, hee shall not come as a *Priest* or *Prophet*; for these Offices of Christ are finished. For his Prophetical Office, he hath sufficiently revealed the whole Counsell of God his Father to his Church and people. First, by his holy Prophets, then by himselfe; after by his Apostles and Ministers. And therefore seeing that his Prophetical Office is finished, he calls not himselfe a Prophet, but a King: againe Christ Iesus our Priest, having once for all offered up that Propitiatory Sacrifice for the sins of all the Elect, now this Office of a Priest is likewise finished, and the Sacrifice must bee no more iterated and repeated. But now hee commeth as a King, in all Majesty and Glory. For though his Prophetical and Priestly office be accomplished, yet his Princely Office is not finished, but shall in a speciall manner shew it selfe at that day, and Christ Iesus the Iudge of quicke
and

and dead, shall begin to manifest himselfe to bee a King of all Nations, to men and Angels. Now shall hee shew himselfe to be King of Kings, and Lord of Lords, full of Divine and Heavenly power and glory.

When our Saviour Iesus Christ lived on earth, hee came in misery, very base and lowly; every child durst looke him in the face; then every base fellow, every sinfull wretch durst mocke him, and spit in his face, *Herod, Pontius Pilate, Caiaphas*, and the rabble of the Jewes durst then use him at their pleasure. But now hee shall come as a King, full of Majesty and Glory, guarded and attended upon with many thousands of heavenly Souldiers, even all his holy Angels; and then hee will make *Herod*, and *Pontius Pilate*, yea, the greatest Kings and Monarchs to stoop. Nay, then all his enemies shall *tremble and quake*, *Zach. 12. 10.* and not dare to open their mouths against him: As the wicked and rebellious crue did once, when they cryed *Away with him, away with him; crucifie him, crucifie him*; when the

Christ's first coming was in humility: second shall bee with much Glory.

third part (I dare say) did not understand what he was accused for ; but they the oftner cried, *Crucifie him*, when the Iudge could not finde him any way guilty ; but if it were not so ; *his blood say they, light upon us and on our children* which I thinke hath done , for they are utterly depopulated, and as vagabonds on the face of the earth : these were that faithlesse generation of the *Jewes* ; which when they shall beholde him, whom they have crucified, to become their Iudge, and have that power with him , and shall see his side , and his hands which the nailes and speare pierced, what then will they doe ? what then doe they expect ? even that fearefull sentence : *Goe yee cursed into everlasting fire, with the unbelievers, where is nothing but weeping, and wailing, and gnashing of teeth.*

This may serve then in the first place for matter of singular comfort and consolation unto the godly, who may rejoyce in this, that Christ their Saviour and Redeemer shall be their Iudge, they neede not feare the Iudge, nor any harme
fer

sentence that he will pronounce against
 them at that day, since the Iudge is
 their Saviour, their Redeemer, their
 brother, their owne flesh, yea their owne
 head. The consideration of this, made
Iob to hold up his head, and in the mid-
 dest of all his miseries to conceive some
 hope: *I know that my Redeemer liveth:*
Go tell my brethren (saith Christ) *that*
I am risen againe: Words of joy and
 comfort, a Redeemer, a Brother; why
 should the godly feare, when they are
 to deale with such a one? who would
 feare, or question the dealing of such a
 one? what wife would feare her loving
 husband to heare and to judge her
 cause? she need not to doubt, but that
 the matter will goe well with her; her
 most deare and loving husband shall
 both heare and judge, and avenge her
 cause. Let all Gods people then com-
 fort themselves in this, the considerati-
 on of their Iudge: It was hee that was
 judged for thee on earth, and redeemed
 thee with his owne blood, and hath ever
 made intercession to God his Father for
 thee, that is, to be thy Iudge.

Iob. 19. 25

Use 2.

Note.

Heb. 12.
ult.

Secondly, what a ground of terrour may this be to all wicked and ungodly sinners, that live in sin, to see him come in that wonderfull Majesty to be their Iudge, whom they have contemned whose members they have persecuted and whose Word and glorious Gospel they have not regarded, but trodde under foote! for hee shall come with that sharpe two-edged sword to cut them in pieces, and a consuming fire to burne up all ungodly sinners.

Surely, the consideration of this, that Christ shall bee the Iudge, may daunt the hearts, and strike terrour into the soules of all wicked and ungodly men, *They shall see him whom they have pierced*, saith the Prophet; even him against whom all their villanies and wickednesses have beene committed. What a fearefull sentence may such expect from Christ at that day? hee is a Iudge that will judge righteously from whom there is none to appeal to, and because it is hee whom they have rejected, contemned, and despised: on whom they would in no wise

wi

wise suffer to rule and reigne over them, but have walked stoutly, rebelliously, and stubbornly before him, what can such looke for, but to be hewen assunder, and cast into utter darknesse?

Oh consider this betimes yee that put from you the thoughts of this Iudge, and of this judgement, for as a snare shall it come one day upon all that are on the earth: take heede of abusing his patience and long suffering any longer; why shouldst thou thus treasure up unto thy selfe wrath against the day of wrath? thou thinkest it will goe hard with *Caine*, *Pharaoh*, *Pilate*, and *Indas* at that day; and why not with thee, if thou remainest disobedient, and tramplest under foot the Word of the Lord Iesus, that is now offered unto thee in his Gospell? For this let us be assured of, that if we draw our love, and obedience from God, hee will withdraw his blessings from us.



From whose Face fled, &c.



Ow in the Description of the Iudge, it is further added, that from the face of this Iudge, both *The Heaven and the Earth fly away* : And this doth shew the wonderfull severity of this great Iudge of heaven and earth. Wee know that men fly those things that they feare and dread : So heere the heaven and earth doe feare the glorious presence of Iesus Christ, the great Iudge of the whole world, and seeke to hide themselves, that they may not appeare before him. This flying of the earth and the heavens, and hiding themselves, that they dare not appeare in the presence of Christ, doth shew the wonderfull Majesty, and the great severity and terrour of Christ Iesus the Iudge.

Severity
of the
Iudge de-
scribed.

Object.

But the heavens and the earth are
voide

voide of sence, they are great and mighty creatures : Againe , they bee very goodly and beautifull creatures, besides all this, they never committed any sin : how commeth it to passe then , that they shall fly, and hide themselves from the glorious presence of the Sonne of God ?

Ans. They never sinned indeede, but yet the sinne of man is of that force, that it hath infected both the earth wee tread on, and the Heavens over our heads, many thousand miles about us , yea, all Creatures for mans sinne are subject to vanity. Oh then, see how monstrous a thing sinne is in the sight of Almighty God : what a vile thing, that the contagion and infection thereof should hurt and infect the whole Heavens, and make them that they dare not abide the glorious presence of God their Creator. Oh should wee not then abhorre sin as the vilest thing in the world ? We are affraide of the Plague, because it infecteth and killeth mens bodies : but the plague of sinne is a thousand times more to be abhorred, and

Ans.

Rom. 8.

and fled from, seeing it poysons and infects both body and soule, and is contagious, that the creature is affraid to behold the face of the Son of God. For in that day the Sun shall be dark and the Moone shall be turned in bloud. This is that which is able to turne a wicked man from his sinfull wayes, and to returne unto God: the remembrance of this day of judgement and of our finnes which cause it, should make men be wary how they mispend their time in vaine and idle thoughts. This kept holy *David* so much in awe when hee heard of the punishment due to him for his finnes, hee presently repented him of the evill, and the Lord forgave him. Likewise in the 111 *Psalme* saith hee, *I have feared thy iudgements, I have beene mindfull of thy iudgements, thy iudgements were alwaies in my sight.* It is a fearefull thing to live in sinne, and it is a fearefull thing to fall into the hands of the Everliving Lord, for he is a consuming fire yet if we will confesse our finnes, he will as soone forget and forgive the

God is not like a Marshall of a Field, nothing but present death for every fault: No, he gives men warning before hee strikes, and bids us repent, and turne to the Lord our God. Hee gave warning by *Jonas* to goe unto *Ninivoy*, and tell them, *Yet forty dayes and Ninivch shall be destroyed*: the *Ninivites* presently repented, and were converted: the sound of *Jonas* words caused not onely the subjects, but the very King of that great City to come from his Throne of State, and to throw off his rich robes, and put on Sack-cloth, and sit in ashes, with weeping, fasting, and great mourning: And if we be put in minde of our finnes, and still run on in our wickednesse, wee must expect the punishment which fell on *Sodom* and *Gomorrab*: for if wee neglect Gods favours, and cast them behinde us, wee must one day expect his punishments: we know that we have sinned, and that his wrath burneth as hot as fire, and shall not wee seeke to quench it by our teares of contrition? it is our owne faults if wee bee consumed, having so many

many faire proffers from Gods hand offered us. Shall Gods Word move Rocks and Mountaines, and shall not his Word, nor his Love, nor his threatenings move us to harken to his Lawes? Sinne Poysons all the inward parts and faculties of man, and it is the onely cause of all these judgements, and will one day fall upon us; and that wee must give an accompt of all our misdeeds before God, and all the Angels in Heaven, who cannot behold his Majesty but with dazelled eyes: and so much shall serve to shew how hainous a thing sinne is.

Observ.

Seeing both Heaven and Earth shall fly, and perish from before the glorious presence of Christ Iesus, nay, they shall burne with fire, as *Peter* saith. *Pet.* 3. 10. 11. All our goodly houses, all our Gold and Silver, and costly apparrell shall bee burnt with fire: This may teach us moderation and Sobriety in the use of Gods creatures: what folly is it to spend all that a man hath, to build a stately house, and yet in the end it must bee consumed with fire, and become nothing.

nothing else but fuell for the fire ?

Secondly, seeing that Heaven and Earth, these great and mighty Creatures, these beautifull and excellent workes of Gods hands, which have no sense, nor feeling, nor never sinned, shall fly before the Sonne of God, as being not able to endure his presence : Alas, what shall wicked and hard hearted sinners doe ? what shall become of the vile wretches of the world, which live and delight in sinne ? *Where shall the ungodly and sinner appeare ?* What will become of all ignorant soules ? what will become of the Blasphemers and Adulterers ? if the Heavens and the Earth, these great and glorious Creatures which sinne not, shall not be able to stand in his presence, then I say, what will become of all prophane and ungodly sinners ? Alas, they shall bee even at their wits end, not knowing in the world which way to turne them, nor where to fly for succour : Where shall they seeke for refuge, when as the Iudge himselfe is their enemy ? who dares pleade for them ? dare any Saint

Observe.

or

or Angell? No, no; no Saint nor Angell dares open his mouth to speake one word in their behalfe: neither can any creature deliver them from the dreadfull vengeance of this terrible Iudge. What drowsinesse is in us? nay, what carelesnesse? nay rather what madness doth possesse our minds, if we still stop our eares like the deafe Adder at the preaching of Gods Word, that is daily in our Land, and every houre almost delivered amongst us? Can we not remember? are wee choaked with the cares of the World? is our memory so short, or have we dranke so much of the cup of forgetfulness, that we cannot remember what our Saviour saith plainly, *Except yee repent, ye shall all bee damned?*

The Scripture in divers places, setteth out unto us the severity of the Iudge at the time of his comming, especially against the wicked and hard-hearted sinners: But that Thunder that shall be heard from heaven, by the voyce of that Arch-angell, as it were the Herald that shall goe before Christ, by the
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found of a Trumpet; by the judgement
it selfe that then shall passe upon the
wicked, *Goe yee cursed into everlasting* Math. 25.
fire, prepared for the Divell and his An- 33.
gels, &c. By that fire that shall goe be-
fore Christ, *Our God shall come, and*
shall not keepe silence: A fire shall de- Psa. 50. 3.
voure before him, and a mighty tempest
shall bee moved round about him. And
again, *Hee shall come in a flaming fire,* 2 Thes. 1.
rendring vengeance, &c. By that shame 8.
and contempt that shall light upon the
ungodly in that day. *And many of them* Can. 12. 2.
that sleepe in the dust of the earth shall a-
wake, &c. some to shame and perpetuall
contempt. By the totall discovery of all
the evils they have committed. *These* Psal. 50.
things hast thou done, &c. By the paine 21.
and horroure they shall suffer and under-
goe, *Tribulation, anguish, and sorrow* Rom. 2. 9.
shall be upon every one that doth evill.
By the Companions the wicked shall Math. 25
have after this life, even the Divell and
his Angels, &c.



Verse 11. *And I saw the dead, both great and small.*

THUS have you heard the Person of the Judge described by his wonderfull Majesty and power where-with hee will come to judgment; and also by the great severity and terrour that shall astonish both Heaven and Earth, and make them to fly before his presence.

Now in this Verse, and that which followeth, is declared who they be that shall appeare before this great Judge: Namely, *I saw the dead, both great and small, &c.*

Secondly, the evidences that shall be brought in, and what witnesses shall be produced, either to excuse, or accuse, in these words, *And the bookes were opened, &c.*

And I saw the dead, both great and small, &c. Before wee come to speak of the words, here may a question

The persons that shall appeare in judgment,

Re

He

arise: Namely, how this can bee true
 that St. *John* saith, *Hee saw the dead,*
both great and small? For wee be-
 lieve that Christ Iesus shall Iudge
 both quick and dead, not only the dead,
 but the living: and *Paul* saith, *We shall*
not all dye, but shall be changed; They
 that be living at his coming. Then
 how doth this place agree with
 them, seeing Saint *John* saith heere,
Hee saw the dead? Here is none spoken
 of but the dead; no mention of the
 living.

2 Cor 1.
 15.

I answer: Saint *John* saith, that *He*
saw the dead: Not that he saw not the
 living too: For he saw (no doubt) both
 quicke and dead stand before GOD.
 But hee speaketh here onely of those of
 whom there might be some doubt. For
 of the dead, and they which have bin
 rotten for many thousand yeares, shall
 appeare, and stand before God, how
 can wee thinke that any of the living
 shall be wanting? If they which have
 bene dead for fixe thousand yeares,
 and turned to ashes, shall be brought
 to judgement, then (no doubt) they
 which

which bee found living, when Christ shall come to judgement, shall appeare before him likewise: So then it is evident, that although Saint *Iohn* speaketh here onely of the dead, because there might bee most doubt of them, yet he saw in a vision, all men both quicke and dead stand and appeare before the Iudge, and before his Throne.



I saw the dead, &c.

Deut. 32.
Men shall
be raised
out of the
dust at
last.

1 Sam. 26.

Job. 17-25.



He instruction we are hence to observe, is, that the bodies of men, howsoever turned to dust and ashes, shall one day bee quickned, and raised up to life againe. This is confessed by *Hannah* in her Song, *The Lord killeth, and maketh alive, bringeth downe to the grave, and raiseth up.* I am sure (saith *Iob*) that my Redeemer liveth, and that I shall stand the last day on the earth; and though worms destroy my body, yet I shall

shall see God in my flesh. So *Esay*,
The dead shall arise: awake, and sing *Esa. 26. 19.*
ye that dwell in the Earth. So like-
 wise you may reade in the 37. of *E-*
zekiel, (which I pray you reade at lea-
 sure) how the Lord caused the graves
 to open, and the bones to come toge-
 ther, and live: So that we see, that the
 dead bodies of Gods Children doe not
 perish, they are not cast away and lost
 when they dye, but they shall rise a-
 gain: they shall be purified, made glo-
 rious bodies, and shall stand in Christs
 presence, and see his glory. Wee
 must not thinke that the antiquity of
 long lying in the grave, can shelter us
 from this Resurrection, which will be
 common, and generall: it is not like
 an earthly tryall; it is not the Stubble
 shall hide *Saul*, nor the ground hide
Abels sinne: *Caine* shall rise with
Abel face to face; *Herod* with *Iohn*
the Baptist; *Felix* with *Paul*; *Moses*
 with *Pharaoh*, hand in hand; and then
 who can deny but that hee hath done
 wickedly? our consciences will accuse
 us, which wee carry daily and

continually about us: the *Gentiles* shall rise up against the *Jewes*; the heavens shall beare witnesse against us for our cold prayers, and the creatures of the earth for our rebellious thoughts: and then our owne consciences shall justifie all this to bee true; then woe, and sorrow, and wringing of hands, & no comfort can be afforded us; then would we give all that we were ever worth to have but a moneths time, or but a weekes time; nay, but a dayes, or an houres time or space to repent, and make our reconciliation with God whom we have so often offended.

And therefore let us not thinke, that when death commeth, and separateth the soule from the body, that then the body doth perish, and is cast away: No, no, it shall rise againe, it is but laid in the grave, as in a sure Chest, and there is at ease, and lyeth asleepe, as on a bed of Downe: but when Christ Iesus shall come to judgment, it shall rise againe. For wee must know, that every true beleever is made a member of Christ: And not onely our soules are united to Christ.

Christ, but even our dead bodies, when they be laid in the grave; they still remaine the deare members of his mysticall body, and therefore shall not perish, but rise againe to glory. And for our further confirmation in this point of Resurrection, let us see how it is confirmed to us by other Testimonies of holy Scripture: as that of *Daniel*; *they that sleepe in the dust shall awake: some to everlasting life, and some to everlasting shame.* And the Lord God by the Prophet *Hosea* doth make unto his Church this gracious promise. *Hos. 13. 14 I will redeme thee from the power of the grave, I will deliver thee from death: O death, I will bee thy death: O grave, I will be thy destruction.* This is cleared by the testimony of Iesus Christ himselfe. *The hoare shall come, in the which, all that are in the grave shall heare his voyce, and they shall come forth; and they that have done good, shall goe into the resurrection of life, and they that have done evill, un-* to the resurrection of condemnation.

Resurre-
ction
proved.

Dan 12. 23

Ioh. 5. 28b

1 Cor 13.
52.

Phil 3. 22

This is taught by the Apottles of
Christ Iesus, in diuers places of their
Epistles : As, *Behold, I shew you
a Mystery; wee shall not all sleepe :
but we shall be changed, and that in
the twinkling of an eye at the last
trump* : And so forwards in the
same Chapter, you may reade, which
will give you satisfaction for the resur-
rection of the dead : And as St. Paul
further speakes, saying, *As by sin came
death; so by death comes life* : Like-
wise St. Austin saith, hee that hath li-
ued well, cannot be affraid to dye, nor
doubtfull of his Resurrection. And
this is that which all of us confesse and
believe, as one of the most principall
Articles of our faith, *the resurrection
of the dead* : So that wee may see it is
cleare, that the godly and the wicked
shall both arise, but the ends of their
resurrection are different; the one shall
rise to life eternall, the other to perpe-
tuall shame, and eternall destruction.
So that howsoever it shall be a joy-
full day to the godly, that have the
king of death taken away from them
through

through Christs death, yet the wicked shall have no benefit by it; and therefore to them it cannot properly be called a Resurrection, no more than the taking of a Malefactor out of prison to be executed, can be called a *Delivery*. But it shall be with the godly and the wicked at that day, as it was with *Pharaoh's* servants; *Gen. 40.* both of them were taken out of prison, but the one of them to be restored to his office, to minister before the King, but the other to be executed, and put to a shameful death: Even so shall it be with the godly and the wicked at the last day: both shall arise out of their graves, as out of a prison, but the one to *bee with the Lord*, ministering praises to him for evermore; the other to be banished from his presence, and cast into everlasting condemnation: For to them alone is the Resurrection a benefit, where remission of sins goes before: as we are taught in the Creed.

Now there are many grounds for this truth: the main ground of all is the Word of God, wherein wee

have a cloud of Testimonies clearing
 Ezek. 37. this truth. The vision of *Ezekiel*,
 when hee saw the field of dry bones :
 these received at Gods commande-
 ments flesh, nerves, and life. So *Paul*,
 1 Thes. 4
 15. *We which were alive, and remaine untill
 the comming of the Lord, shall not pre-
 vent them which are asleepe.* Christ him-
 selfe hath undertaken this for his
 Church and Children. *This is the Fa-
 thers will which hath sent me, that of all
 which he hath given me, I should lose no-
 thing, but should raise it up againe at
 the last day.* And the Apostle *St Paul*
 is bold to speake peremptorily, that
 this corruptible must put on incorrupti-
 on, and this mortall must put on im-
 mortality, as pointing indeed at his
 owne body.

1 Cor. 15.
 53.

And indeed the Scriptures are cleare
 and plaine for the confirmation of this
 Article of our Faith, our Resurrection
 againe from the dead, as may appeare
 by all these places here quoted, *Isa. 26.
 19. Job. 5. 28 1 Cor. 15. 16. Acts 24.
 15. Dan. 12. 2.*

This must needs bee a great com-
 fort

fort to Gods children when we can say
 with *Iob*, Chap. 19. *I know that my
 Redeemer liveth, and that I shall see
 him with these eyes*: This same body
 shall arise, this very body for substance,
 though purged and cleansed from sinne,
 yet the same for substance shall rise a-
 gain: And these my eyes, which have
 beene carefull to seeke Christ Iesus, to
 behold his glory, to reade his blessed
 Word, to relieve the distressed mem-
 bers of Christ: that these my eyes shall
 see my blessed redeemer, to my end-
 lesse joy: and these mine eares, which
 have beene carefull to heare thy holy
 Word, to save my soule, they shall
 heare his sweet and blessed voyce, say-
 ing unto me, *Come yee blessed of my Fa-
 ther*. For the bodies of Gods Chil-
 dren shall not perish, but rise to glory,
 and bee made *like unto the glorious be-*
dy of Iesus Christ. Oh how should
 this move all men and women to use
 their bodies well, to the honour of
 their Creator, seeing he will not let
 them perish, but will Crowne them,
 and glorifie them for ever.

1 Cor. 15. 8.

Secondly,

Vse 2.

Secondly, this must needs be a fearefull terrour unto all prophane, and filthy sinners, who bestowed their times wholly in the service of sinne and Satan. *They shall looke on him whom they have pierced, and shall lament.* *Zachar. 12. 10.* For even their dead bodies shall rise too, but how? to iudgment, to torment, and to burne forever in the Lake of fire and Brimstone. Then thy soule and body shall be as an unhappy couple met, whilst thy body in one place eaten of wormes, thy soule in the other place, which is Hell, shall be tormented for ever: all good things shall be taken away, all evill things heaped upon thee: All hope of coming from Hell is quite cut off; it will be a terrour to behold Almighty God and a torment too, in that wee cannot fly, nor escape from him: then will the devils be gathering up their forces to take possession of their sinfull soules who in their life time would not hearken to Gods Word, nor feare his iudgments. For after Death comes Iudgment saith the Text; then if thou ha

do

done ill, the diuels in their severall
 shapes shall blind thee, and leade thee
 to the place of perdition, even to bee
 tormented for ever. Remember I
 pray you, that the aking of a Tooth
 hath hindered our sleepe night by night,
 and so torment us, that we can find no
 ease: what then will bee the aking of
 the Soule, when it shall bee alwayes
 burning, like the Salamander, continu-
 ally in the fire, and yet never be consu-
 med. Thou hast fit open the Win-
 dows of thy body, I meane thy wanton
 and adulterous eyes to behold wicked-
 nesse, thou that hast delighted to
 heare vanity, more than goodnesse,
 thou that hast used thy Tongue to ly-
 ing, deceit, swearing, &c. and hast run
 to vaine sports and pastimes on the
 Lords day, to the dishonour of Christ,
 to serve the devill and thine owne lust,
 know O know, that thy body shall one
 day rise againe to iudgement, to tor-
 ment, to be cast into the *Lake of fire*
and Brimstone.

Consider the rich Glutton; hee
 should bee a warning to all ungodly
 sinners:

Luke 16.

sinners : Hee gave his body to all kind of uncleannesse, pride, gluttony, &c. He gave his tongue to lying, swearing, and curled speaking, and now is his body tormented, and would give even a whole world, if he were Lord over it, for one drop of water to coole his flaming tongue. O let him be a warning to all sinners. and teach us to use our bodies well ; to looke to our eyes, to our eares. and to set a watch before our mouthes, for feare lest we dishonour God by them, and bring endless woe unto our selves.

Well then, you see, that as it is an exceeding great joy to Gods Saints, that they shall rise againe : so is it a terrour unto the wicked, that they shall *Rise againe to judgement*. It were well with the adulterous man, with the drunkard, &c. if their bodies might never rise, if they might rot and perish in corruption, and that their soules might be even as the soule of a beast, a vapour utterly to be extinguished. But now there is more behind, they shall one day come to judgment.

And

And therefore St. *Iohn* telleth us in this place, that *hee saw the dead, both great and small, stand before God*. Even our dead bodies must rise, either to honour, or dishonour; either to joy, or to paine; to salvation, or damnation: and therefore it is necessary for us to be-thinke our selves of this betimes, and while it is called to day.

Thirdly, this should teach us, that we mourne not immoderately for the dead: which is a great sinne, to mourne without hope; nay, it is a kind of envy to bewaile the losse of a friend which is gone to rest: since when Christ comes againe, he will bring us againe with him. What though these bodies of ourstast of corruption? they shall not perish in corruption: But the Earth and the Waters, and the Fire it selfe shall give up a true accompt of all there dead they have swallowed up, and devoured, in the day of Christ.

Fourthly, this should move us with all care and diligence to get good assurance unto our owne soules, that these bodies of ours shall have a glorious resurrection

Use 3.

Use 4.

Act. 24. 5
Verse. 16

urrection in that day. See *Paul*, I have hope towards God, that there shall bee a resurrection of the dead, both of the just and of the unjust. And this made him endeavour to keepe a good conscience before God and all men: so should we live as men wholly devoted to God, whose we are in life and death.

Who?

Great and
small.

Both great and small: These words may admit a double exposition: for it may seeme thus: that by *great* and *small*, is meant those that be great men growne, or else small children: young and old, all must appeare. For wee see that many dye, even little children, young children of a span long; some againe dye full of yeares. Well, both *great* and *small* must appeare: none shall be so young, or so little, but that then must stand before God; and none so great, or so strong, but they must appeare likewise. Secondly, by *great* and *small* may bee understood all sorts and degrees of men and women; Rich men and rich women; poore men and poore women: All sorts and conditions must come to judgement, as well the

the Prince as the Subject ; as well the rich, as the poore begger : as though St. *Iohn* should have said, I saw all men that ever have beene, or shall be to the end of the world, none shall bee wanting. The rich and poore, young and old, high and low, married and unmarried, bond and free, all must stand before God. Oh, what a wonderfull assembly will this bee, to see so many Millions of Thousands. It is a great sight to behold an Army of men of an hundred Thousand, but here shall be a thousand thousands, a number without number ; even all men, women, and children, that ever have beene, or shall be unto the worlds end ; None shall be wanting, the rich and needy, young and old, high and low, bond and free : all must stand before God. And therefore it is well called the Day of the Lord, when all the off-spring of *Adam* shall stand before God : whose Nature is Majesty, whose Life is Sanctity, whose Wayes are holy ; whose Eternity hath no end ; who made the World, & will never change his power nor minde ;
whose

whose Age never decayes, nor growes old with yeares : And as Saint *Austin* saith, when he thought of Gods Attributes, said, *O Eternity, Eternity, Eternity* ; in repeating of the word so often, he thought to have dwelt upon the word ; for indeed, Eternity hath no end, and all things else have an end ; and all must appeare before this Ever-living God at this generall Assize.

Doe. 6.

All must
appeare
before
Christ in
judgment.

So that the instruction is very plaine, that all must appeare in Judgement : High and low, rich and needy, Noble and ignoble all must then make appearance before the Lord *Jesus* in judgement : The poorest soule that ever breathed in this world, shall not be wanting when Christ shall come to judgement. *Wee must all appeare before the judgement seate of Iesus Christ, that every man may receive the things that he hath done in his body, whether they be good or evill. It is appointed for all men once to dye, and after death to come to judgement. As men are sure to dye, so sure and certaine shall they come to judgement after death. It will*

2 Cor. 5.
10.

Heb. 9. 27.

not

not serve the turne as with Earthly Iudges, the party is dead; for this judgement Seate is set for the *Quicke* and the *Dead*. The Lord Iesus now for the manifestation of his Power, Truth, and Iustice, must bring every one to judgement.

Seeing Saint *Iohn* saw the Dead *Ise 1.*
both great and small, stand before God, that is, all sorts of Men and Women, high, and low, rich, and poore, bond, and free, all must appeare, and hold up their hands at the Barre of this great Judge: Surely, this ought to move all men, to make a Conscience of their lives, to repent of all their evill wayes, to turne to GOD by true repentance; for you see heere no excuse will serve the turne, no avoyding of this appearance: all must appeare, the very Divels themselves, *1 Cor. 5.*
and all the damned Spirits must come to judgement. *Tophet is prepared* *Isay. 30.*
for the King; the Iudge, the Gentleman; the Rich man, if they bee wicked, their Riches shall not excuse

cuse them, but rather bee a witnesse against them, nor the pooreſt ſhall not bee forgotten.

Surely, then if wee have any care at all, what ſhall become of our poore ſoules at this day, wee ought to perſwade all, both the poore and rich, Miniſter and People, to repent, and turne to God, and leade new lives; that then wee may rejoyce with joy unſpeakable, and be glorious at the laſt appearance. This did make Saint Paul to labour to keepe a good conſcience before GOD and all men; and why? becauſe there muſt come a day when all muſt ariſe to judgement, and give a ſtraight accompt of all their evill thoughts, Words, and Workes. And the ſame reaſon ſhould ſtirre us up likewiſe to keepe a cleare Conſcience. And what is the cauſe that men live in ſinne, and defile themſelves with many thouſand abominations? Surely, becauſe they thinke not of this day, when they muſt ſtand before God: if they could but thinke of this day,

day, that they must all come to a reckoning: Oh, it would stay and bridle their Carnall hearts from many foule and filthy sinnes, *which now they commit with greedinesse.*

1 Cor. 5. 11
Acts 17. 2

This will be a happy day to all the children of God, to heare the Iudge say unto them, *Come yee blessed of my Father, inherite the Kingdome prepared for you from the beginning of the World:* O happy day! O blessed voice! But to the ungodly sinner that lives in sinne, as the drunkard, blasphemmer, &c. this will be a terrible and fearefull day, to heare the shrill voyce of the Iudge, *Goe yee cursed into everlasting fire, prepared for the devill and his Angels.* O dolefull voyce! O heavy newes! O fearefull sentence! O woe, and ten thousand woes to all ungodly sinners: Woe then unto the Idolater: Woe then unto the Adulterer. &c. Woe unto all ungodly wretched sinners; for there is no escaping of this sentence. All must appeare, all stand before God, all must come to their answer; None shall bee so great to escape,

scape, or so small to be forgotten. And then woe to them that shall arise to this fearefull and heavy sentence, and sad newes of condemnation Oh, it had beene better for such men, if they had never beene borne, or had bin brought forth as loathsome Toads and Serpents; for then begins their eternall misery and condemnation.

Oh then againe and againe, let us bethinke our selves, that wee must come unto judgement, wee must be called unto a reckoning; we cannot escape the heavy sentence of judgement by any meanes whatsoever.

Vse. 2

Againe, where Saint *Iohn* saith, *Hee saw the dead*: As this may be a terrour to all wicked and ungodly men and women, so here is matter of endlesse comfort unto all poore members of Christ Iesus. In this life who is more full of woe, who more full of grieve in body and mind than Gods Children? Long and tedious sicknesses, many annoyances; some be full of Sores from top to toe, as *Iob* was, which confessed,

felled, and said to Corruption, *thou art my mother, and to the worme, thou art my sister, and my brother*; and though Job had all these sores outward, yet St. Ambrose saith, *Hee had within him a soule full of sweet oyntment, which was a sweete savour in the Nostrils of God.*

Some maimed and diseased in body, as *Lazarus* was, as the poore Cripple, which lay at the poole of *Bethesda*. Well, when our bodies shall now arise, they shall not be weake, or lame, or maimed, but a very perfect body, sound, and a glorious body: All paine shall have an end, all woe shall cease. And such shall their resurrection be, as is spoken of in *Matth. 27. 52.* *And the graves were opened, and many of the Saints bodies which slept, arose, and came out of the graves after his resurrection, and went into the holy City of Ierusalem.* But as for the ungodly, it is not so with them: But they shall arise, that both body and soule may goe into hell together, which is a place for reprobates.

Ioh. 5. 7, 8

Psal. 1: 6.

Oh that we had hearts to thinke of

this both young and old, rich and needy, Minister and people, that wee must stand ~~like~~ naked before G O D; that wee must give an account of all our sinnes to his Majesty: It would bridle us, and keepe us from many presumptuous sinnes, which now wee daily commit, and as wilfully as the Horse that ruetheth into the battell.

*The end of the first
Sermon.*

THE



The Great Affize.

The Second Sermon.

Revel. 10. V E R S E 12. & C.

12. *And I saw the dead, both small and great, stand before God: and the Bookes were opened: and another Booke was opened, which is the Booke of life: and the dead were judged of those things which were written in the Bookes, according to their deeds.*



We have heard already the Person of the Judge described unto us, with what unspeakable Majesty and Glory hee shall come, to the great

1 Thes. 1. 8

3.
Circum-
stance.
How men
shall be
judged.

comfort of the godly ; and also with what terrour he will come, to the amazement of the wicked. Secondly, we have heard who shall bee cited to appeare ; *Both great and small*, all must appeare.

Now followes in the third place, the most speciall and principall matter of all ; namely, after what manner all men shall be judged, in these words : *And the Bookes shall bee opened, &c.* Wee know that earthly Iudges are brought unto the Affizes with great attendance : They being placed, the prisoners are brought forth, they are called over one by one, and their Indite-ments are read, & witnesses produced ; and so according to their offences they receive judgement. Even so at this great day of the Lord, Christ Iesus shall come with ten thousand of Angels, and before him shall stand all men and women, *both great and small* : And then shall the books be brought forth. Indeede we see, when an earthly Iudge sits on the Bench, it holds a long time to try causes : such witnesses, and such

such Evidences must be produced: But it shall not be so at the last day; for when all men shall stand at the Barre of Christs judgement, they shall then be judged according to the written Records, even according to the Bookes; for they shall then be opened.

Now if you would know what these *Bookes* be, it is easie to know, for they be even the particular Conscience of every man and woman: thy Conscience is the Booke that shall be opened, and that shall be as good as ten thousand witnesses, either to excuse, or accuse thee before God. For there shall neede no other witnesse, no other evidence against us at the last day, but our owne Conscience. For as God hath his Booke of infinite knowledge, whereby hee knoweth the finnes of all men and women, as certainly as if it were written in a booke; and though men forget them, yet the Lord remembreth them: so he hath given unto every man and woman a Booke, their owne Conscience, wherein are fully written *all our thoughts, words, and deeds, so as none shall*

Bookes,
what is
meant by
them:
Every
mans con-
science.

A marvel-
lous thing

shall escape : David saith, *Thou O Lord knowest the thoughts of my heart, long before I utter them.*

Ps. 12.

And then shall be opened, *First the Booke of the Law, and then the Booke of Conscience*; the one shewing a man what he should doe, the other what he hath done. Against the Booke of the Law, none shall be able to except: *For the Commandements of the Lord are pure, and righteous altogether*: and as for the Booke of Conscience, who can deny it, or except against it, seeing the Lord will then judge a man, not by another mans conscience, but by his owne, the which he hath alwaies had in his owne keeping, even in his bosome?

Doff. 1.

All our thoughts, words, & workes must come to judgment.

I.

In the Bookes of our con-

Now seeing here what is meant by these Bookes, namely, every mans particular Conscience: let us come to search what bee the things written in this Booke; and first, what use we are to make unto our selves ~~from~~ from this: *Every mans Booke shall be opened, &c.* First, in these Bookes are written every thought of our hearts; none so secret, or so close, but it is here recorded. Secondly,

condly, every ungodly speech, and every idle word of our mouth. Thirdly, every act that men doe, though never so closely done : *Thou hast Sealed up all our finnes in a bag*, saith *Job* : to shew the exact kinde of keeping of them against that day of accompt. Surely, if there be any thing in a man to marvelled at, I mu't needes confesse, that this is a wonderfull worke of God, that he hath given to every man & woman a Conscience, which is like unto a Booke, in which are recorded all our thoughts, words, & workes : A wicked man, an unchast woman, how many thousand vile and filthy thoughts have they in their minds night and day ; their hearts burne in lust and uncleanness : Now they passe away from them, they regard them not, they make little or no account of them : But know, they are all written in this booke of thy conscience ; thy conscience marketh them, thy conscience writes them downe : and if thou repent not of them, and leave them, O woe unto thy soule, when *these Bookes come to bee opened*,
and

science is
written,
1. Our
thoughts.
2. words.

and read over : For then thy Conscience will accuse thee, and lay unto thy charge every one of them in order. *Thou hast set my misdeeds before me, and my secret sinnes in the sight of thy countenance, saith David.*

Againc, in the heart of man, what anger, what envy, what malice lurkes therein, and they passe it over, and thinke it no matter? Well, know (beloved) that unlesse you repent of the very thoughts of your hearts, even these things will bee found written in the Bookes at the day of judgement; and what a lamentable thing will that be?

Secondly, as our Conscience is privy unto all our thoughts, and wil accuse us of them at the day of judgement: so all our speeches *are noted therein*. What a number of prophane speeches passe out of the mouthes of wicked & ungodly men and women? what horrible and blasphemous oaths, what cursed speaking, lying, and slandering? Now a wicked person, that thus abuseth his tongue so many severall times in one day, hee cannot for his life remember them.

them. Well, know that every sinfull word thou speakest, *is written in this Booke*; there it is recorded: And when this Booke of thy Conscience shall bee opened, it will discover all thy sinnes, not onely thy filthy thoughts, but every wicked word.

Our Saviour tels us, that *Wee must give an accompt of every idle word at the day of judgement*: And though men labour to forget them, and slight them by pastimes and company, yet they are written in their Consciences, and one day shall come to judgement. Know this I intreate you, that we must all have a Resurrection, and then give an accompt of our actions, whether they have beene good or bad; the number is here set downe in the word *all*, as in the 25. of *Matthew*: *All must appeare*; all must arise, and give an accompt to this Iudge. Nor must we imagine that we shall be called particularly, or one by one, like a Iury impannelled; or like a Company or Corporation, as first one, and then another: No, it is said all must arise together, and give a reckon-

ing

Math. 12.
16.

Our
wakes.

ing how we have bestowed our Talents
If it be so, how then should this awaken
us all, and cause us to looke unto our
lives, and to learne to know of what
we are made, and to make a covenant
with our eyes, as *Job* did; and to con-
fesse with him, though we be now rich
and strong, as *Job* was, that Corruption
is our Father, and to the worine, thou
art my mother, and my sister: and
to set a watch before our mouthes, as
David did; and to lay aside our vaine
oathes, and idle mirth, which (as *Salomon*
saith) cannot want iniquity; see-
ing all of them must one day come to
judgement.

Thirdly, if we come unto the lives of
men and women, why (alas) they bee
nothing almost but a continual practice
of sin, and the sins of mens lives be in-
numerable, even as the Sands on the
Sea shore. Now though mens lives a-
boud with so many thousand sinnes,
yet we see, man perceives not, nor
knows on quarrer of his sins. It may be,
he knoweth some, but forgets the grea-
test part of them. But yet they bee all
written

written in this *Booke of thy conscience*: and they shall all come to judgement, when these Bookes shall be made manifest, though never so secret; for thy Conscience doth marke them all, and pen them downe against the day of Accompt.

There is no sinne so secret, that God will not bring to light: yea, all our sins shall be discovered, and laid naked before him: whatsoever hath beene done in secret, shall bee published on the house top, and shall come to light.

2 Cor. 5.

10.

Math. 12.

36.

Eccl. 12.1.

And there is reason for it: First, because it shall make the sinner the more ashamed and tormented for his sinne: for the more a man comes to see the number and the greatnesse of his sins, the more will it vex his soule, and torment his heart: as a man that is in Debt, the more he thinkes of his Debt, the more it troubles him: so it is with a sinner; his sins are debts set upon Gods score, and registred in his Booke.

Reas.

Secondly, that the wicked may not plead, not guilty: God will take away all colour of excuse, *They shall have no*
cloak

John 15.

Math. 25.
44.

cloake for their sinne ; and if it were not so, they would be ready to say, Lord when saw I thee an hungry, &c, The Lord doth as every righteous Iudge doth, or ought for to doe, convict them before he condemnes them.

Now seeing what is meant by this *Booke*, our *Conscience* ; and likewise what be written in them, even all our thoughts, words, and workes : let us come to see what use we are to make of this Doctrine.

Use 1.

Hence first of all, we may observe the endlesse love and mercy of our God towards us, fore-telling of every one of us now of the opening of these Bookes, that our Consciences shall be laid open, these Bookes unclasped, and all our thoughts, words, & workes must come to judgement. Surely it is to this end and purpose, that wee might prevent the danger that is to come, and labour to keepe a good conscience, washed and purged in the blood of Christ, that it may not lay to our charge any one sin, but assure us that we are in the favour of God.

Secondly,

Secondly, we see here that it is not *Vse. 2*
 enough for a man or a woman to abstaine from evill words and workes, but evill thoughts likewise; the very lust of the heart. *Paul* complaines of this, and *Peter* bids *Simon Magnus* to repent, and pray, if perhaps the thoughts of his heart might be pardoned. How ought then every Christian man and woman to be wary of their words, yea, of their thoughts, seeing we must give an accompt of all: and our owne Conscience which is within us, to beare witness against us; and this we ought to take notice, if the booke of our Consciences be foule, that we doe not sinke under the waight of despaire; and if we be cleare, not to presume of our selves, as *Peter* did; but rather with *David*, desire the LORD *Not to enter into judgment with thy servant; for in thy sight shall no man living be justified.* But say, O Lord, I will not dispute the cause with thee; for if I propound my righteousness, thou wilt condemne mine iniquitie: yet may justifie our selves before our
 G selves,

Psal. 14. 3

7
selves, but not before GOD; and not by pleasing our selves, but by displeasing of God; for our booke shall be opened, saith the Text, and that is the Touch-stone to try whether wee have done good or ill. Saint *Augustine* confessed, O, saith hee, I want mercy, and as a fugitive, I returne and seeke for peace, and confesse I am not worthy to be called the creature, my conscience tells me so which is the witnesse that I dayly and hourly beare about me: And what should wee carry this Booke within us, will some say? I answer, Because God will be just in all his wayes, and righteous in all his dealings; and because our owne sinnes which we have committed, wee are apt to smother and because we thinke wee have committed them secretly, and that no man hath seene us, wee will deny and forget them; therefore hath God placed this booke in our breast, which is our conscience, which will either excuse or accuse us at that day. I doubt not but the Children of God are carefull

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full over their very thoughts and words. For a wicked carnall man may abstaine from some grievous sins; but it is a note of the true Childe of God, to repent of his evill thoughts, and to be carefull over them continually.

Thirdly, seeing every mans conscience is the booke, and every mans sinne is penned downe therein: wee may see the woefull misery of all those that have defiled consciences, filthy, and uncleane hearts. For looke how their Consciences doe accuse them, even so will God condemne them. And having not repented of their sins, they carry a tormentor with them: namely, *a guilty and an accusing conscience, which is their Iudge to condemne them, and their Hell to torment them.*

Vse 3.
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misery of
such as
have pol-
luted con-
sciences.

Fourthly, here is condemned that wilfulnesse of many in our dayes, who never thinke of this, but if they can hide and conceale their sinne from the World, they thinke they have done every wisely. But alas, alas, deceive

Vse 4.

not thy selfe, nor thy owne soule: God taketh a view of all thy wayes, hee seeth thy darke shop, thy false waights, and mixed wares; he is light it selfe, and shall not he see? Iustice it selfe, and shall he winke at unrighteous dealing? He knoweth the heart, and can the deceitfull tongue of mortall men deceive him?

If then this be so, what manner of men ought wee to bee in holinesse of life, and blamelesse conversation? How should wee set a watch over our tongues, and bee sure to have an eye to our feet, and abandon all our evill thoughts? But alas, we thinke not of this day, it doth not enter into our hearts: for if it did, would men lye, steale, commit adultery? it were impossible. Call to minde then betime this day of reckoning and accompt, that thou goest on now in an evill course and way of sinne; that one day thou must come to an accompt, when all thy sinnes shall be discovered, and laid open to all, to Angels and to men. We pitty that mans case, whose cause
being

being bad, is like to be heard before a Judge that will doe Iustice, and so can looke for nought, but to be undone for ever: And yet never consider what a reckoning we have our selves to make at this day of the *Great Assize* of all the world.

Fifthly, seeing the bookes must be opened, and every mans conscience must come to scanning; because Sentence shall passe, and judgment shall be awarded according to the things written therein: How should this cause us all, both Minister and people, to labour to get a good conscience? If thy conscience bee good, thou shalt not faile to bee blessed; if thy conscience be filthy, and polluted, thou art accursed: And therefore it should be our chiefest care, our chiefest study, and our chiefest desire all our life time to keepe a good conscience. Now if you aske, how it is possible to get a good conscience? I answer, for the getting and keeping of faith, and a good conscience, wee must know it is done by the use of the Word of God. *Sanctifie*

Use 3.

The way
to get a
good con-
science.

John 1. 17

them by thy Truth : thy Word is the Truth. And therefore wee must intreate the Lord to exhibite unto our minds the certaine testimony of his saving grace which hee hath begun to worke in us, which will make our consciences tender, and good consciences, when these bookes shall be opened, and so to powre out his holy spirit into every one of us, that it working in our hearts, we may doe that which is pleasing in thine eyes; to walke in the Commandements, and to keepe the judgments, and that by the Ministry of thy holy Word and Sacraments (indued with a justifying faith) to beleeve in the name of thy Sonne, and so being made partakers of Christs righteousness, we may have the bookes of our consciences found perfect, and all our misdeeds cancelled, and that then no longer wee may have the spirit of bondage, and of feare, but the Spirit of thy gracious Adoption, which makes us cry, *Abba Father*, which we cannot doe without this, in having a good conscience before God and all men : All
grace

graces of Gods Spirit are wrought by his Word. But that we may get a good conscience, we must,

First, repent of all our sinnes, we must know by the Law of God what is sin, and what is not.

1.

Secondly, wee must know the heauey curse of God even for sin, that the reward of sinne is death eternall, both of body and soule. For men doe by nature sooth themselves in their sins and though wee heare of Gods judgments against sin, yet whose heart is touched and troubled? Thus wee run on still in sin, and feare nothing; they meane well they say, but live ill, and think al is wel.

2.

Thirdly, till we see what sin is, and then see the curse of God due to sin, we shall never seriously try our consciences, and see how our sins have wounded them, that so we may repent us of sin.

3.

Fourthly, we must be grieved for our sins, we must acknowledge and confesse them, begging for the pardon of them; *and to hunger and thirst after Christ Iesus*: for there is nothing that can purifie the conscience, and quiet the heart,

4.

but onely the blood of Iesus Christ applied to our soules by faith, with perswasion of the forgivenesse of them.

Marke here then, (beloved) when a man is thus truly humbled for his sins, and beggeth the pardon of them earnestly, with sighes and groanes; then will the Lord send down into his soule *his blessed Spirit, to assure us of Gods mercy, of the pardon of our finnes, that our wounds in conscience are healed: and this is done by the meanes of a lively Faith, which purifies the conscience.*

Heereby wee may perceive, that most men and women are in a woefull case: for (alas) the greatest part are ignorant of the Law of God, and know not what is sin, and what is not sinne, and therefore cannot possibly have a cleare conscience: *For whatsoever is not of faith, is sin.*

Againe, though men see their finnes, and oftentimes their Consciences checke them for finnes, yet how few doe bewaile their finnes? For I am perswaded, that there is not so wicked a sin-

a sinner, but sometimes his conscience checks him : Indeed, men see not the danger, and feele not the wounds of the Conscience, because now their Bookes be clasped, they bee shut up, their seared consciences be now asleep : but the day will come, that their books must be opened, and their secrets declared ; and then their consciences will accuse, condemne, and torment them, so that they will wish they had never beene borne.

Againe, when a man or woman hath gotten a good Conscience, so as being truly humbled for their sins, and begging pardon, they finde some assurance of Gods love in Christ, and that now their Consciences doe not accuse them, even then must men take no lesse paines to keepe & preserve a good conscience, to doe nothing to wound the conscience. *O Lord, saith David, a wounded conscience who can beare ?* A mans Conscience is a very tender thing : it is like the Apple of the Eye, if it be prickt but with a pin, it will not onely blemish the Eye, but endanger the sight :
So

So the conscience is a tender thing ; if ye prick it by sinne it will blemish thy conscience, wound it, and even make havock of thy soule. And therefore saith *Solomon, Counter-guard thy Heart, and watch over thy soule, Prov. 4. 14.* that thou doe nothing that may wound thy conscience.

Meanes to
preserve a
good con-
science.

I.

Now that we may keepe these books of accompt (our consciences) pure, and good, we must doe two things : first, avoid all things that may any way hurt a good conscience. Secondly, use all good meanes & helps to cherish a good conscience. In truth all sin hinders a good conscience. Sinne is that which doth wound the soule, and maketh shipwrack of a good conscience ; that is the very overthrow of mens soules. And therefore if you would keepe a cleare conscience, take heed of sinne, which wounds a good conscience, and *makes it unable to stand before God at the last day.*

What be
the lets of
a good
conscience.

I.

Ignorance

But there be two speciall lets and impediments of a good conscience : First, ignorance of the Law, and the Word of
God :

God: for when a man knows not what is sin, and what not, how can he take heed lest hee wound his owne soule? And therefore we see, let a man come into his house at mid-night, he can find nothing amisse, and out of order; but let a man come in at noone, then he can espie the least disorder: Even so poore blind ignorant soules, not knowing the Law of God, cannot see any wounds in their consciences, nor nothing amisse in them. But let them come to the Word of God, and looke in this glasse, then they shall finde themselves much out of order, to have wounded soules, and defiled consciences.

Simile.

Then the other impediment of a good Conscience is worldly lust; namely, the love and exceeding desire of riches, honours, pleasures, &c. And hee that suffers these desires to rule too much in his heart, cannot possibly keepe a good conscience.

2.
Worldly
lust.

And here would I advertise every Christian; first, to doe all things that may save and cherish true saving faith, whereby our soules be assured of the love

Rom. 10.

love of God in Christ Jesus for the pardon of our sins. For faith is the Root and the Foundation of a good conscience; and without faith there can be no good conscience. Now, to preserve Faith, we must often heare and read the Word of God, repent of our sinnes, acknowledge and confesse them, and be humbled for them, and walke in the paths of Faith and Repentance; and in so doing, we shall finde more and more the comfort of a good conscience. And therefore we must take heed that wee doe nothing to breake off the feeling of Gods love, for to wound our poore consciences.

Secondly, wee must indeavour in all things to obey Gods Will, and to beare a constant purpose, not to sinne in any thing: for a purpose to live in sin, and a good conscience cannot stand together: so that where a purpose is to live in sin, there is neither faith, nor a good conscience.

Thirdly, we must walke with God, as *Henoch* and *Elias* did, so to order our lives, as if we were alwayes in the presence

sence of God : and likewise to remem-
ber that his eye is the All-seeing Eye :
though we thinke none doth behold us,
yet God sees us, and will punish us : but
remember this , and this will make us
keepe a good conscience; and the want
of this maketh men bold to sin, because
they consider not, that God sees them,
and that they have a conscience within
them.



*And another Booke was opened,
which is the Booke of
Life.*

THus when Christ Iesus hath ex-
amined the books of mens con-
sciences, to view what is ther-
in written, that Judgment may be awar-
ded accordingly: Now he sheweth, that
he will open a second booke, even the
Booke of life. And of this Booke of
Life we shall see often mention in the
word of God, both in the Old and New
Testament : as that of *Moses* ; *Oh this
people hath grievously sinned : Therefore*

What is
meant by
the booke
of Life.

Exod. 32.
32, 32.

Pl. 69. 28

now if thou pardon their sinne, thy mercy shall appeare. But if thou wilt not, I beseech thee race me out of the booke which thou hast written. Again, Let them be put out of the booke of Life, neither let them be written with the righteous.

Rev. 21. 27

Again, He that overcommeth, shall bee clothed in white array, and I will not put out his name out of the Booke of Life.

Rev. 3. 5.

And the Holy Ghost speaking of the glory of the Heavenly Ierusalem, saith, There shall enter into it no unclean thing, neither whatsoever worketh abomination or lyes. But they which are written in

Phil. 4. 3

the Lambes booke of life.

Now if you would know what is here meant by the book of life, it is the book in the which all the names of Gods Elect, which in his eternall purpose hee hath chosen, be written, as it were, with Letters of Gold: it is nothing else but the Almightyes eternall Counsell, purpose, and decree, wherein hee hath elected and chosen a certaine company of Mankind, to bestow eternall life upon them: for wee must not thinke that God hath any need of a Booke, but
onely

onely for our understanding hee speaketh thus : Even as a Captaine records the names of his Souldiers, to cal them one by one : and as in Cities the names of the chiefe men be recorded : so God hath, as it were, Enrolled the names of all his Saints, and engraven them in the Booke of Life, with Letters of Gold for ever, so as not one of them shall perish. Thus seeing what is meant by the Booke of Life, let us see what wee may learne hence.

Hence then we learne, that God hath a booke of life, wherein the names of all the Elect are written, the places make it manifest, who is able to call over all his Servants and people by their Names, even as Records are kept in a City, or Corporation, wherein the Names of all that are free of the same, are written : so perfectly are all the Elect knowne unto God, who can call them over by Name. Let us heare the Reasons for the further confirmation of this point.

First, he is the true Shepherd of his Sheepe : Now every good Shepherd knoweth

Doff. 2.

God hath a book of life, wherein are the names of all the elect written.

Reas. 1.

John. 10. knoweth his Sheepe. *I am the good shepheard, I know my sheepe, and am knowne of mine.*

P 2 Secondly, the knowledge of God, indeed is so exact and perfect, that nothing can bee so secret that is hid from him. He searcheth the heart, he tryeth the reynes, and understandeth the thoughts long before. His eyes are like a flame of fire, and his feete like fine crasse, as Saint Iohn saith; to shew that nothing can be hid from his sight.

R Rev. 2.12.

What be the Uses?

I Use 1. First, hence we may behold the blessed and happy estate of all the *Elect and chosen children of God*. For all those which be written in the booke of Life, be blessed, and happy forever. *If thy name be written in the Booke of Life, thou shalt never perish.* Christ will not blot out thy Name out of the booke of Life, but acknowledge thy name to be in his booke at the latter day, to thy endlesse joy and eternall comfort. *Whom God loveth once, he loveth to the end.* But woefull and wretched are those which are not written in this Booke: for all these

Rom. 11.

these shall be shut out of heaven, whose names are not in the booke of life.

Rev. 21.

27.

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But here wee must take heed of the carnall reasoning of wicked men and women. Many there bee who reason thus : If I be the childe of God, and written in the booke of Life, let mee live as I list, neverthelesse I am sure to be saved. Others say. If I be a reprobate, and not written in the booke of Life, I am sure then I shall not bee saved, although I live never so well : take heede, I say with Saint *Paul*, that ill words doe not corrupt good manners ; wee know that God made us without our helpe, yet he will not save us without our helpe, or whether we will or no : Poore soules, they know not what they say, they speake flat contrary : For if God have elected any man or woman to eternall life, he hath ordained that they should walke in the way leading thereunto, and by their good which others behold, may glorifie the Father which is in heaven : and it is impossible that they should runne on in sinne, and live and dye therein. And therefore if

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Rom. 8. 3.

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Use 2.

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men thus reason, they doe even cast away their owne soules and with *Cai* and *Iudas*, become their owne Iudge and executioners: but let all men know that as God hath ordained some men to eternal life, and written their names in heaven; so hee hath appointed them the meanes to walke in, to bring them thereunto.

Secondly, we are taught here, that the Lord hath a booke of life, wherein all the names of the Elect be written: wee see hence what must be our chiefest joy, and best comfort, even this, to know assuredly that our names are written in the booke of Life. This Christ himselfe will teach us in the speech of his unto his Disciples, which rejoyced so, because the Divels were subdued under them, and cast out by them: Nay rather (saith our Saviour) *Rejoyce that your names are writtē in the booke of Life*: But alas, what doe wee rejoyce in? to be the son of a rich man, a gentleman, or nobleman, to have gold and silver, lands and livings? This makes men to beare themselves aloft

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and to presume so much of their owne strength and power, that they forget God, and a good conscience, which must stand them in great stead at the end of their life: but who is he that rejoyceth in this, that he is the Sonne of God, that his name is written in the booke of life?

Well, having thus observed from the Word of God, what is understood by this booke of life: Namely, the eternall decree of Gods Election: heere hence commeth two weighty points to be considered of us: First, whether it be possible for the childe of God to know whether his name be written in the booke of Life, or no. Secondly, if it be possible, that by what meanes wee may attaine to this knowledge, & be assured that our names bee in heaven, that we are in the number of those that shall be saved: And these are two most necessary and fruitfull points for to be knowne of all good Christians.

Now concerning the first, whether it be possible for the Childe of God to know whether his name be written in

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the Booke of, or not : The Church
Rome holds, that no man can certai
ly know whether hee be the childe
God, or no : Nay, they condemne th
as a foule fault, and bold presumptio
for any man to bee certainly persw
ded of this, that he is the Child of Go
Elected in Christ Iesus, and that h
name is written in the booke of lif
They say, we are to hope well, &c. b
(alas) shall we venture the salvation
our soules upon an uncertaine hope
No, we must goe further, and labour
be assured, and certainly perswaded
this hope, that our names are writte
in the booke of life.

And that a true Christian man
woman may assuredly bee perswaded
and certainly know, that hee is th
Childe of God, it is out of question,
we will beleve the Holy Ghost : El
why should Saint Peter will us to gi
all diligence to make our election sur
And why did our Saviour bid his Disc
ples rejoyce that their Names were wr
ten in the Booke of life, if they could n
know it? Againe, every Article

1 Pet. 2. 10

1 oh. 19.

Rom. 8. 16

Luke 10.

our Christian faith doth confirme the truth of this Doctrine; where wee are taught to beleeve the Catholick Church, and that we are of the number of Gods people: Wee beleeve the pardon of our sinnes, and that we shall have life everlasting.

Now then you see how little wee are beholden unto the Church of *Rome*, who hold that we may not be certainly perswaded of our salvation, but must onely hope well. did not *Iob* know it? did not *Paul* before know it? then let no man doubt of this, that the children of God may and doe know it, that they shall bee saved. And therefore let us beleeve this Doctrine, and embrace it: and withall, let us abhorre the Doctrine of the Church of *Rome*, which is contrary to the Gospel of Iesus Christ. For what comfort can any Christian have, till hee know that he is the child of God? How should we dare to call upon God? How can we be at peace in our soules? with what comfort can we performe obedience unto God, except we finde this blessed perswasion.

Iob 19.
Rom. 8.
38.

suasion, that our names are in this Booke, and that wee be the elect and chosen of God?

2. Secondly, now the next question is, how any man or woman may come to this certaine knowledge, whether his name be written in this booke, and how hee may confidently be perswaded, whether he be the child of God, or not? And this you see is matter of no small moment, but such a thing that concernes our soules very neerely; and therefore let us be very carefull to listen unto it, that we be able to proove our selves, whether we be in the faith, or no, whether we be the sons of God, or not; and so whether we shall be saved, or not. Oh, it is matter of endlesse comfort to Gods children, when they know this, that they be the children of God, and that eternall life belongs unto them; it will stirre them up to obey God with joy and cheerefulness all the dayes of their life.

2 Cor. 13.

By what
meanes
wee may
come un-

Now there be two wayes to know it: One is by ascending up to heaven, into the privy counsell of God; but
this

this is a dangerous way, and not to be attempted by any man, because *Secret things belong to God; but things revealed, to us, and our children; and his mayes are past finding out*: And therefore this way no man may dare to assay.

to this
nowledg.
Deut. 29.

Besides this, there is yet another way to know this, and that is by descending and looking into our selves, and by certaine marks and testimonies in our owne hearts, to proove that we are in the number of Gods Elect. For as *Solomon saith, As water sheweth face to face, even so the heart sheweth man to man*. Even as a Glasse sheweth what a mans face is, so will a mans heart & conscience shew what he is in the sight of God. Then if you would know whether your names be written in the booke of Life, that is, whether you be the Elect of God, and heires of eternall life, you must now enter into your owne soules, *Prove your selves*, and you shall certainly know whether you shall bee saved, or damned. For if thou finde in thee the true marks and notes of Gods children, thou

Prov. 29.
19.

2 Cor. 13

needest not feare but that thy name is in this booke, and thou shalt certainly be saved. But as for wicked and profane men and women, that make no conscience of sinning, they shall in spite of their teeth, upon this examination, utter this dolefull Tune, *I am a sinfull wretch*, I know not what will become of my poore soule at the day of judgment. And therefore that we might in some measure try our selves, and judge whether it be in this booke, and so shall be saved; let us search out of the holy Word of God some certaine markes of Gods children.

Markes of
Gods chil-
dren by
the Spirit.
Rom. 8.15

The first marke whereby wee may know whether we be Elected, or not, is the inward testimony and witnesse of Gods Spirit: *Ye have not received the Spirit of bondage to feare againe, but yee have, &c.* Whereby St. Paul tells us, that wicked and ungodly sinners, which have not the Spirit of God to guide them, but live in sin, have onely the Spirit of bondage, they have no true peace in their soules: But they that be the children of God, have the Spirit

Spirit of Adoption, which seales unto our hearts the assurance of Adoption and Election, and doth make it known unto us, that we are the sonnes of the Almighty : *For his Spirit doth witnesse to our spirits, that wee are the sonnes of God.*

Rom. 8.16

And that no man might deceive himselfe, and thinke he hath the testimony of the Lords Spirit, when he hath it not : Saint *Paul* gives us two most excellent notes, to know whether we have the Testimony of the Lords Spirit, yea, or not ; it maketh us cry *Abba, Father.* Where the Spirit of the Lord doth witnesse to any mans soule, that he is the childe of the Lord, it will make him cry unto God, and even fill Heaven and Earth with crying and teares, with sobs and sighes for the pardon of his sinnes, as *David* did, who in the sincerity of his heart humbly confessed his sinnes unto the Lord, and left it to posterity to be said and sung in the Church for a Testimony of his unfeigned Repentance : And hee which hath not this in him, that hee cannot

Rom. 8.15

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cannot cry unto the Lord for the pardon of his finnes, this man cannot truly assure himselfe that hee is a child of God. And though men feele they hope to be saved, yet (alas) they seldom or never pray unto God for the pardon of their finnes, but carelesly passe them over, if they be troubled for them, with good company at pastime; just like a man which hath burnt his finger, puts it into cold water, which for a time asswages it, but pulling it out againe, it inflames, and burnes worse.

Secondly, if we finde the testimony of Gods holy Spirit, that wee are children of God, it will make us more earnestly to be earnest with God for pardon of our finnes, but it will make us cry *Abba, Father*; that is, it will make us beare the tender affection of a dutifull and obedient child, so as we shall be affraid to offend so loving a Father: not so much for feare of the punishment due for sinne, as for offending so loving a God, who hath loved us from the beginning. And therefore

all thoſe which delight in ſinne, and are not affraid to offend God, ſurely they can finde no aſſurance that they be the children of God. And therefore if you deſire to be aſſured that your names be in this booke, labour to finde this Teſtimony of Gods Spirit, to witneſſe unto your ſoules that you belong unto God, and labour to be earneſt in prayer unto God, for that is a ſpeciall worke of Gods Spirit.

1 Cor. 2. 10

The ſecond meanes whereby we may know whether our names be written in the booke of Life, is by the Word of God: for the Word of God tells us, *Whoever beleeueth in Ieſus Chriſt, ſhall be ſaved.* But the child of God hearing this promiſe opened, and applied by the Miniſtery of Gods word, is able to ſay, I beleeve, and am able to apply this promiſe to my ſelfe. For a man that hath Faith, knoweth that he hath it; and therefore can ſay, ſeeing I beleeve with all my heart, ſurely I know I ſhall be ſaved. Thirdly, beſides the bleſſed Teſtimony of Gods Spirit, which cannot deceive, and the witneſſe

By the Word.

3.
By the
Fruits of
Election.

Ps

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Rom. 8.
30.

El

1. Calling
2. Justifi-
cation
3. Sancti-
fication.

witnesse of the Word of Truth ; we
may know our Election by the fruit
and effects thereof. As wee say, a man
is alive, so long as wee see him breathe
and can judge of the Tree by the fruits.
Even so by the effects of Election, we
may know whether our Names be in
the booke of life, or not. Now the
fruits of Election bee set downe by the
holy Spirit, that all men may be able
to examine and try themselves, and
know whether they be ordained to life
or not. *Whom God predestinated, them
also hee called : and whom hee called
them also hee justified : and whom he
justified, them also he glorified.*

Where wee may behold the marks
of our Election : For all that be elected
unto life eternall, and be written in
this Booke, they are first, *called* ; se-
condly, *justified* ; and thirdly, *sancti-
fied* : So then, if you would know
whether you be elected to Life, look
to these three effects of *Election*. Art
thou *called* ? art thou *justified* ? art
thou *sanctified* ? then sure thou art *E-
lected* : But if thou hast not these three
then

then canst thou not assure thy selfe of thy salvation.

So then, the first fruite of our Election, is our effectuall calling : when as God doth by the preaching of the Gospell, call us out of the World from our old sinnes, to be of the number of his people, to live as his Children ; as he did call *Samuel* three times, so *Samuel* did answer, and left his bed : and likewise as he did *Paul*, when he went to persecute the children of God at *Damascus* ; and so likewise hee did *Matthew* from the receite of custome ; so hee did call *Peter* and *John* from Fishing, hee called them to be Fishers of men : at this call being amazed, *Paul* fell to the ground ; and it was the happiest fall that ever man had ; for as one sayes, hee fell a *Jew*, and did rise a *Christian*.

Againe, when a man commeth to the Preaching of the Word, to see his sinnes, and Gods anger for them, he dislikes them, is grieved for them, bewayles them, and begges pardon for them, and begins to become a new man,

I.
Calling.

Pl.

Rev

Math. 22.

Rev

Phi

2 Theſſ. 13.

2
Justificati-
on.

man, to beleve in Christ, to see
after Gods Kingdome, as *Nicodemus*
did: He which findeth this effect
Calling in him, may assure his
that he is predestinated to eternall
But we must take heed that we deceiue
not our selves with an outward
ling: for our Saviour saith, *Many*
are called, but few are chosen. *M*
doe heare the Word of God with
care, but wee must labour to finde
Spirit of GOD to preach unto
soules; to apply the Word of God
to our Consciences, to beleve in
and to obey it; this is that which
found in every true Christian, and
which assures him of eternall life
salvation. And therefore they will
live in their old sinnes, as blind,
ignorant, and prophane as ever be-
(alas) how can they thinke to be
ved, seeing God chuseth none,
saves not any, but whom he call-
eth effectually by the Gospell, and se-
parates from the rest of the World.

Secondly, the fruit of Election
Justification: *For whom he predest*

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predestin

ted, them hee called; whom hee calleth,
them hee justifieth. &c. So then heere
is another token and marke, to know
whether we be elected: namely, our
Justification: Now this is an especiall
grace of God, to justifie a poore sin-
ner that must be saved: and whoso-
ever is not justified, cannot bee saved.
Justification hath two parts; first, the
pardon of sinne: Secondly, the impu-
tation of Christs Righteousnesse. For
before a man can bee justified, hee
must repent him of his sinnes, know
them, hate and abhorre them, and
begge the pardon of them, and then
Christ Iesus will assure us of the par-
don of them. And therefore if wee
would know whether we be justified,
or no, wee must looke whether wee
have truely repented, yea, and have
beene truely humbled for our sinnes,
and got the pardon of them all. Se-
condly, that wee may be truely justi-
fied, we must have a true faith in Christ
Iesus, to lay hold upon him, and to
wrestle with him as *Iacob* did with the
angel, and not to let him goe, till
hee

Parts of
Justificati-
on.

he hath given us a blessing, to be persuaded and assured in our soules that Christ dyed for us, shed his blood for us, obeyed the Law for us, and will cover all our sinnes in his Righteousnesse.

Note wel. So then marke the conclusion; where there is obedience and repentance, there is Remission of sinnes: where there is remission of sin, there is Iustification; and where there is Iustification, there is Salvation: And this we must acknowledge not to have by Nature, but by Regeneration, which is wrought in us by Iesus Christ, being the Authour and finisher of our Faith and Salvation; and wee must alwayes confesse that all the benefit and means of our Salvation wee have received from him: and it is he that hath separated us wretched sinners from the world, by our outward vocation, and inward illumination of his holy Spirit: which hath already kindled faith in us, through the hearing of his holy Word: It is by thy grace that wee beleeve in thee our Saviour: and let us
begge

beg at Gods hands, that our faith faile not, but make it perfect, that we may be justified, and glorified in the day of the Lord Iesus : And on the contrary part, where there is no repentance, nor obedience, there is no remission of sinnes; where there is no remission of sins, there is no justification; & where there is no justification, there is no salvation.

No salvation without repentance,

O then, what shall become of those that live in sinne, as *Pharaoh* did, and as *Dives* did; and as the rich man, which said to his soule. *Soule take thine ease, for thou hast goods laid up for many yeares*: these men trusted more in the creature, than in the Creator; more in their Hoasts, and strength, & riches, than in the living God; these are such which delight in sin, and never (as yet) could shed one teare for their manifold and grievous sins; they cannot find themselves to be justified, they can have no pardon of their sins, so long as they live in sin: and therefore if you would know whether you shall be saved, or not, labour first of all to repent, and to lay hold on Christ by faith, that

2 Theſ. 2
13.

Sanctifi-
cation
conſiſts of
two parts.

ſo he may cover your ſins in his blood.

The third fruit of Election is *Sanctification*. And this is a ſpeciall marke of Gods childe to be regenerate, to be ſanctified. Now ſanctification ſtandeth in two parts: Firſt, they muſt dye unto ſin: Secondly, they muſt riſe to righteousneſſe, and labour to know Chriſt, & the vertue of his reſurrection, & Chriſts reſurrection muſt be our regeneration; and our regeneration muſt be our reſurrection from ſinne and iniquity. And would you know then aſſuredly, whether your names be written in the booke of Life? Looke unto your hearts, if you find that you are ſanctified, if you hate your old finnes, and former evil wayes; if you love vertue, and delight in all holy duties, then it is a certaine token that ye belong unto God.

Rom. 8. 1.

For there is no Condemnation to them that are in Chriſt Ieſus: But if you doe ſavour of the things of the fleſh; and deſire the Garlicke and fleſh-pots of Egypt, lying in old ſins, as drunkenneſſe, and the like, why then certainly you have no aſſurance of ſalvation, that you can

can bee saved, but you must rehearse this dolefull laying, *I know not what shall become of my poore soule, whether I shall be saved or damned.* Nay, if thou live in sin, thou maist justly feare that thou art a fire-brand of Hell; for, *Hee that is borne of God sinneth not.* 1. Ioh. 5. 18. And let every one that calls upon the name of the Lord, depart from iniquity. 2. Tim. 2. Thus to dye to sin, and to live in righteoutnesse, is a sure token that we belong to God. Thus you see how a man may come to know, whether hee bee elected, and ordained to Life, or not. Now let us see what use ariseth hence.

Seeing God hath his Booke of Life, in which be written the names of all those that shall bee saved, and none of them shall perish: hence proceedeth endless comfort to all Gods children: If thou find that thou art the Child of God, and thy name is written in heaven, nothing can hurt thee; though thou be poore with *Iob.* sicke with *Hezekiah*, in prison with *Ioseph*, haied to death with thy Saviour Christ, yet no-

Reas. 5.
For comfort to the
soul.



Mat. 16.
16.

Rom. 8.

33, 34.

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Use. 2

For instruction

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Use 3.
Shews the
necessity
of Christi-
an obedi-
ence.

thing can hurt thee. Nay, all the gates of Hell cannot prevaile against thee, no damnation can come u to thee. *For if God doe justifie, who can condemne?* For at the day of judgement Christ Iesus will take his booke of Life, and call us, saying, *Come ye blessed, &c.* So as we shall not come to a terrible Iudge, but to a most loving Saviour.

Secondly, seeing that it is so excellent a thing to have our names written in this booke, to be the Elect children of God; we should labour for this above all things in the world; for without this we can have no sound comfort, either in this life or death. And therefore our Saviour bids us in the 10 of *Luke*, *Not to boast our selves of Learning, of Wisdome, of Riches;* whereas these are but vaine things, but to rejoyce that our names be written in heaven.

Thirdly, seeing God hath a Booke of Life, and hath written downe the very names of every man and woman that shall be saved, and hath withall shewed us the way that leades unto Life, & unlesse wee walke in this way, we can-

not

not come unto it: It is our wisest course for to walke in the way that leades to Life, in the practice of godlines. We are faire vessels of honour, and therefore must live *soberly, justly, and godly in this present World*. Not to serve sin and Satan any longer; but labour to dye to sin, before we dye unto nature; and bury sin before it bury us: for the issues of sin, I will assure you, brings nothing but vexation and shame in this life, and perdition in the life to come: O let us then, as the redeemed of the Lord, walke from strength to strength, from vertue to vertue, from one degree of perfection to another: till at length we appeare perfect men and women before the Lord, and there reape the happy reward, even the full fruition of all goodnes, and that for evermore.

Tit. 3.

†

*The end of the Second
Sermon.*



The Great Affize.

The Third Sermon.

Revel. 20. VERSE 12, 13.

12. *And the dead were judged of those things, which were written in the Booke, according to their works.*

13. *And the Sea gave up her dead which were in her; and Death and Hell delivered up the dead that were in them; and they were judged every man according to his deeds.*

C Concerning the B O O K E O
Life, we have heard already what is meant by it
namely, the Counsell and decree of
the

the Admirables Election, whereby he hath chosen certain men and women from out of the lump of mankind, upon whom he will bestow Eternal life.

Secondly, we have learned, that a Christian may, even a Christian man & woman ought to be assured, that his election is true.

Thirdly, we did set downe some signes out of the Word of God, whereby a true Christian may be assured he is elected: namely,

First, the testimony of Gods Spirit, which cannot lye.

Secondly, by the fruits and effects of Election: As *Vocation*, *Justification*, *Sanctification*, love of the brethren, and obedience unto all the Commandments of God. And therefore it stands us all in hand to labour for this assurance of Election: else wee cannot be saved, *Luke. 10. 20.* and without it, wee can have no true joy unto our soules. Surely mens carelesnesse in this point is great: Nay, their care is to make their Lands & Leases sure, which

Rom. 8.
16.

1 Cor. 12.

1 Joh. 3. 1

will be a meanes to condemne them for their want of care in this point.

After
what man-
ner all
men shall
be iudged.

Now St. *Iohn* proceedeth in the description of this last judgement, even as it was declared unto him in a vision, in an Island, in a place remote ; it was very necessary to have it there, for being so private and free from company, his soule might the better bee fitted with Contemplation , to receive the power and grace of God : for when humane helpe is farthest off, then is God most neare to his Children : And then Saint *Iohn* sheweth after what manner wee shall bee judged. *Even according to those things written in the Booke, according unto our workes.* You have heard before, that he saw *All, both great and small stand before God* ; none shall bee wanting, or absent themselves. Now it might be wondred how so great a multitude shall be judged, how every mans booke should bee read, and every mans cause should by tryed. For we see what a long time it holds our Iudges heere to try a few persons ; such calling for Eviden-

Evidences, such producing of Witnesses, such preferring of Indite-ments, &c.

But St. *Iohn* saith, that it shall not be so here, for all must proceede according to the written Records: *And according to those things which bee written in the Booke*: So as when Christ Iesus, the great Iudge, shall once sit upon the Throne of his glory, attended by his holy Angels, then shall the booke of every mans Conscience be opened, and then they shall afresh call to minde all their former sins which they committed so freely, and so willingly, running into sinne without remorse or feare, even as a Horse that rushes into the Battaille.

In these words we are to observe three speciall points.

First, who they are that must come to this judgement, namely, the *dead*; even they which have laine many thousand yeares rotten in the Grave, and then likewise let us observe, that God would have us certaine of the last day of judgement: first, *for his glory*:
second-

Parts of
the Text.

secondly, for our comfort: thirdly, to reteine us in feare of him: fourthly, that all his Allsize consequences

Then God will leave a memorial of the time: first, to be a Remembrance: Secondly, to be a Remembrance of Curiosity: Thirdly, to be a Remembrance of Duty: Therefore for the Angels, *Ye shall be ready, for as much as he will as ye thinke not of, the Sonne of Man commeth.*

Secondly, the names whereby they must be tryed; even be those that which be written & recorded in their Bookes, which is their Conscience.

Thirdly, the Touch-stone of this tryall, namely, the written Word of God: and first of these four.

It is not to be doubted, but that St. Iohn meaneth, that all must come to judgement; *Both great and small must stand before God.* But why doth he say heere, *And the dead shall be judged?* It is to be observed, that he names so expressly the dead, even those that have laine rotting so many Thousand yeares, must come to judgement,

I.
Who are
to bee
judged.

the

they must bee called to accompt, their
 old finnes must bee now brought to
 light : For these are the wicked
 thoughts of many carnall men, that
 when a man is dead, hee is well ; then
 all his sins dye with him, hee is for-
 gotten, and his finnes are not spoken
 of. But Saint *Ioh* saith here, that e-
 ven the dead must come to judgement;
 even their old sins must come to light,
 and they must answer for them. It is
 nigh five thousand yeares since *Caine*
 slew his brother, yet this sin of his is
 not forgotten ; though *Caine* bee dead
 long since : yet his finnes are not dead.
 No, no ; *Caine* shall one day come to
 accompt for his sin. *Judas*, which did
 for one lucre sell and betray his Master
 many hundred yeares agoe is dead and
 gone, but at this day he shall be called
 to accompt.

Gen. 4.

Math. 26.

So in these our daies, many men
 thinke when they dye, their sins shall
 never be brought to light. The Ul-
 rer getteth his goods by wicked and
 ungodly meanes, hee groweth in
 wealth ; when he dyeth, hee thinks he
 shall

shall never heare of this sinne againe
 So the Drunkard, swearer, prophane
 of the Lords Sabbath, &c. they are per-
 swaded that Death will end all their
 misery, and that they shall never
 come to judgement. But they are de-
 ceived; and to prove the same, Christ
 said to his Disciples. *Be of good cheere*
though the world hate you, and revile
you for my sake, yet he told them, for
these sufferings heere on earth, that
they should sit upon Twelue Thrones,
and iudge the twelve Tribes of Israel
 A shadow whereof wee have in these
 our earthly judgements; whereas you
 see the Justices and men of account, sit
 with the Judge; not that they have to
 doe with pronouncing sentence, or
 with the judgement; but that amongst
 the rest, it is a token unto them of ho-
 nour and dignity in the sight of the
 people: According to the which mea-
 ning we read, *Luke 13. 28. That there*
shall bee weeping and gnashing of teeth,
 when the ungodly, which had no con-
 science in them while they lived, nor
 once thought of this giving accompt,
 shall

Math. 19.
28.

shall see *Abraham*, *Isaac*, and *Iacob*, meaning thereby, all the godly and faithfull, and all the Prophets in the Kingdome of Heaven, and themselves thrust out of doores, and Heaven gates shut against them, being in that case *Dives* was; who being in Hell, beheld *Lazarus* in *Abrahams* bosom, himsele crying out but for one drop of water, to coole that burning and unquenchable heate, which he suffered, and could not obtaine it: Then shall these wicked worldlings, which set their hearts onely upon their Riches, pleasures, & preferments, when they shall behold the righteous stand in great boldnesse and cheerefulnesse, bee grievously terrified with horrible feare, and wonderfull amazement, and then shall their Consciences accuse them, and their minds change within them, and sigh with inward griefe, and say within themselves, *These are they whom sometime wee had in derision*: these are they whom we wronged in their estate, these are they whom we so much oppressed and scorned; as indeede,

Wisd.

indeed, who are more derided in the World, than they that bee well disposed. and to their power, live after his Commandements, and in the feare of God? These are they whom wee had in derision, and in a Parable of reproach say to themselves, Wee fooles thought their lives madnesse, and their end without honour: but now how is it that they are counted among the children of God, and that their provision is amongst the Saints, and that they are so highly in Gods favour? Therefore wee have erred from the way of Truth, and the light of righteousness hath not shined unto us, and the Sun of understanding rose not upon us: we have wearied our selves in the way of wickednesse and debilitation, and wee have gone through dangerous wayes, but wee have not knowne the way of the Lord, nor lived in his feare; nor have we diligently walked with upright consciences before God and men. Ah (poore soules) it were well with them indeed, if death might have ended their woefull misery: But

alas,

Will 5.

the **alas, alas,** Death is even as a wide gate **+**
 to let them have some passage to end-
 lesse woe and misery. For when they
 bee dead and buried, their finnes doe
 not dye with them, their misery is
 not then ended: Oh no, then beginnes
 their misery and torment: Oh it were
 good they might have no more being
 after death: it had beene good for such
 men if they had never beene borne, or
 being borne, that they had beene made
 rather a Toad, or Serpent, for in death
 they have an end: but it is not so with
 the wicked and ungodly sinner; for
 when he is dead, and buried, even then
 begins his greatest woe and misery; for
 the sinner that is dead many thousand
 yeeres, must for all this come to judge-
 ment. And therefore thou that livest
 in sinne, in Adultery or any other sin
 whatsoever, remember, that though
 thou dye, yet thy finnes doe not dye
 with thee: No, no, both thou and thy
 sins must one day come to judgement:
 were **Salomon** saith, **Remember o yong men,**
 that for all this thou must come to
 judgement: Thy old finnes, and those
 which

which thou hast committed in secret they must come now to light.

Vse 1.

Teacheth
men to
dread sin
the wor-
ker of all
their woe.

Seeing that the dead must come to Iudgement, that have laine many hundred yeares in the Grave, and that their old finnes and secret finnes must come to light, oh let us then watch over our lives, and have this still in our mindes. Well, though I dye, and rest in the Grave, yet my finnes shall not dye, my evill wayes cannot bee forgotten; they must come to light, that so wee may never dare to sin, thinking as many doe, that when they be once dead, they shall never come to accompt for their sins. But Saint *Ioh* saith here, that the dead were judged even those whom we forgot, and whose sins wee would thinke should never be called to accompt, even they must come to a reckoning: For God will bring every worke unto iudgement, with every secret thing, whether it be good or evill. *Eccl. 12. 14.* which will be a terrour to the wicked: But the Saints of God are not affraide of this Tribunall or Iudgement seate, but in

the

the quiet of a good Conscience, they comfort themselves in Iesus Christ. God punisheth all our sins in strictnesse of right, but hath mercy in denying the punishment from us in Iesus Christ.

Observ.

In the next place *St. Iohn* tels us, how all men shall be tryed, and according to what evidence sentence shall bee awarded : namely, according to those things written in their bookes. Here is the evidence, here is no witnesse to be produced ; for a mans conscience shall bee even as a thousand witnesses. Now what is here meant by the bookes, you have heard already : namely, the particular conscience of every man and woman. Thy conscience is the booke, that is ; the Evidence. Againe, the things that be written in these bookes, I told you, they bee all our evill thoughts, words, and workes ; not onely our grosse sinnes, as murther, adultery, drunkennesse, &c. but in our bookes be recorded, even our idle and idle words, every vile and filthy thought : While we lived, we sowed

our words and idle thoughts, as a husband-man doth his seed, which will one day rise up againe; which we long agoe thought had bin forgotten and intombed: Mans conscience is Gods register, as one day will appeare plainly and evidently to our sorrow; wee shall heare againe of every light transgression and idle word, which we doe but whisper against our neighbour: and by these sentence must proceede, and according to our deserts must judgement be awarded.

Now then, those which have good thoughts, yea, and holy things written in their Bookes, they bee blessed and happy; for they shall not bee ashamed: nay, they shall bee glad to have their books laid open, that their *Obedience, Repentance, Faith, Love, Zeale, and Patience, &c.* might be knowne, and come to light. But woe then to all filthy sinners, adulterers, &c. For the reward of these sins is death, the wrath and curse of God for ever.

But when our cause commeth to

be tryed before God, from whom nothing is, or can be hid, and unto whom nothing can be secret: then no excuses can prevaile, to say, *I have married a wife, and cannot come; or I have bought this Land, or that yoke of oxen*, I pray you have me excused from this tryall; no, all these shall not serve the turne, come thou must, and stand naked before the Iudge; then no perswasion can prevaile, neither any devices helpe us, or blind the Iudge. Our first parents, when God called them to tryall for transgressing his Commandements; and when they fled from God, & hid themselves (although they were still in Gods presence, but foolishly they thought otherwise) how did they answer for themselves, but by excuses? *Adam* speakes for himselfe, and saith, *The woman which thou gavest me, gave me of the tree, and I did eate*: The woman like wise, shee thinkes to escape by that meanes; *Eve* saith, *The Serpent beguiled mee, and I did eate*: Likewise when King *Saul* had disobeyed Gods Commandement,

K 2

turning

Gen. 3.12

turning after the prey ; being called to an account , he deviseth a currant excuse, and saith : yea, I have obeyed the voyce of the Lord, and have gone the way which the Lord sent me, and have brought Agag the King of Amalek, and have destroyed the Amalekites. But the people tooke of the spoyle ; Sheepe and Oxen, and the chiefest of the things which should have beene destroyed to offer unto the Lord.

Math. 27.
24.

Amongst these may Pilate bee reckoned , who against his owne conscience condemned Christ to death, and yet would excuse himselfe, as though hee were innocent in the cause : When Pilate saw that , hee tooke water and washed his hands, saying, I am innocent of the blood of this just man : all this shall not serve the turne, their excuses must not free them, for their conscience tels them otherwise ; no faire glosing tale shall then bee heard , but the plaine and naked truth shall bee heard, and our owne consciences shall testifie against us : And wee shall not bee able to answer one
Word

word of a thousand ; wee shall bee forced to confesse our misdeedes, and can keepe backe nothing, for all must bee manifest : And wee shall not find, as it is in this world, when upon the humble confession of our sinnes to God, we may cry for pardon, and hope to bee forgiven : But then shall our confession be to our open shame, confusion, and endlesse destruction : yea, all the nations, and people of the world that ever have beene, shall bee gathered before the presence of this Iudge, and their witnesses in their bosomes : and the reason why they shall appeare is, that they shall be called to an account of their stewardship ; and after tryall of their cause, how hee shall separate the one from the other, the just from the unjust, the godly from the ungodly, the sheepe from the goates : For saith Saint *Matthew* ; Hee shall send forth his *Angels*, with a great sound of trumpets ; and they shall gather together his *Elect* from the foure winds, and from the one end of the *Heaven* to the other : Whereby may

Math. 24

31.

Eph. 4. 17.

Rev. 22.

be perceived, that both the good and the bad shall be gathered into the presence of the Iudge; and then shall *just men shine as the Sun*, and shall bee as it were quit by proclamation, *Come ye blessed*: which maketh the Apostle Saint *Paul* to breake forth into these words, *Herein is the love of God perfect towards us, that wee should have boldnesse at the day of iudgement*: therefore doe the goodly make their prayers in an acceptable time; and with that this day might come shortly: *Come Lord Iesus, come quickly*; this is a comfort to the righteous man; when his conscience shall bee found blamelesse in this day of tryall.

Seeing that here is the Evidence, and by the things written in our bookes, in our consciences, we must be arraigned; and seeing in our bookes bee recorded all that wee doe, and our words, thoughts, and deeds, & that we must answer, and give, and make up our last accompt to this great Iudge, and for every idle word give an accompt what accompt shall those give, who have

have beene idle hearers, and idle doers of his Word.

First, it must teach us above all things to looke to our bookes, our consciences, to keepe them very faire and cleane, that our books of accompts be in a readinesse : For our consciences shall either excuse or accuse us at that day.

I.
For instruction.

Therefore the greatest burthen a man can beare, is the burthen of his owne sinne, lying upon the conscience, and pressing it downe without any assurance of pardon ; and so by consequence *David* accounts that he is blessed, that is, eased of the burthen of his sinnes : let them that feare the Lord, and love their owne soules health, give all diligence to make sure the remission of their owne sins, avoide hardnesse of heart, drowsinesse of Spirit, and a conscience which is feared, as it were with an iron, which causeth the fearefull judgements of God, & then at the last receive according to that hee hath done in this life, whether it bee good or bad. All must appeare saith St.

John, and if all of us, then every part of us, both soules and bodies must be present at this tribunall.

Acts. 24.

This was the care of the blessed Apostle Saint *Paul*, *Acts. 24.* in regard of this, that we must all come unto judgement, and our consciences must bee laid open, and wee judged according to the things that are therein recorded: it made that holy servant of God, to take all possible paines to keepe a cleare conscience before God and man. O that wee could imitate this blessed Apostle, that seeing wee must all come to judgement, seeing our books, even our Consciences must be opened, and disclosed, that we must receive sentence of salvation or damnation, according to the things written in our booke; Oh, that wee could labour and endeavour, that no filthy finnes might blot our bookes, but that we could keepe them cleane and faire in the sight of God: It ought to perswade us all, above all things in the world, to looke unto this, to keepe the bookes of our consciences faire.

For

For if our consciences doe accuse us, God is greater than our consciences, and will much more condemne us.

Secondly, seeing that sentence must passe according unto the things written in our bookes, and these be not onely the grosse sinnes of the World themselves, but even the vile and uncleane thoughts of our hearts, even these must come to judgement: Then let us all be carefull to avoide, not onely the outward actions themselves, but even those uncleane thoughts of ours, for even they must come to judgement. Alas, many men thinke thoughts are free, and that they shall never be arraigned for their vile and ungodly thoughts. But St. Paul saith, *Thoughts shall either excuse us, or accuse us.* And whosoever doth truely repent, they doe repent even of their vile and ungodly thoughts: for if we had no other sinnes written in the Bookes of our Conscience, but even our sinfull thoughts, even they were enough to condemne us, both body and soule for evermore.

Vse 2.

Teacheth
usto avoid
all sin and
the least
evill.

Rom. 2. 1

Neither

Neither may we content our selves, to thinke wee are in good case, if wee can say like the proud Pharisee, (which did justifie himselfe before G O D and man) *I am no Drunkard, no Fornicator, no Extortioner, &c.* No, let us looke to our owne booke, that there be not so much as an idle word written there, that hath not beene blotted out with the teares of true repentance; for even they must come to judgement, as our Saviour saith : *I say unto you, that for every idle word that men shall speake, they must give an account thereof at the day of judgement.*

Mat. 12. 36

Math. 12

Rev. 28.

Mat. 25.

41.

Rev. 25. 4.

And that we might know in particular what is written in our bookes, St. Iohn saith, *That wee shall all bee iudged according to our workes.* So it is 2. Cor. 5. 10. *Wee must all appeare before the judgement seate of Christ, that every man may receive the things which are done in his body, according to that hee hath done, whether it bee good or evill.* Wee shall be iudged, and receive reward according to our workes : If thy workes be good, then life, glory, and
salvati-

salvation: but if thy workes be evill, then death, destruction, and damnation. Good workes, although they cannot merit, yet they will shew that faith which lay in the heart. So when an evill man dyes, as *Dives*, his evill workes goe with him, his galled conscience will not leave him, neither in life nor death. Wherefore this day of judgement may well be called the day of Revelation, when all that is now hid, shall bee revealed, and made knowne: Here on earth many things are kept close, hid, and luddled up; but God shall lighten things that are hid in darknesse, and make the counsels of the heart manifest. *1 Cor. 4. 5.* And at that day God shall judge the secrets of men by Iesus Christ. *Rom. 2. 16.*

Hence then we see, how all men and women shall be tryed at this dreadfull day, even by their workes; either they shall be acquitted and absolved, or else condemned by their workes: For though no man can merite life and salvation at the hands of GOD by his workes, yet wee must know, that judgement

Doctr.
Men shall be judged according unto their workes.

judgement shall proceede at the last day according unto mens workes; if thy workes have bin good, just, holy, and pure, then shalt thou receive life, happinesse, glory, salvation: but if thy workes be found to be wicked, unjust, and ungodly, then nothing else but death, hell, and damnation belongs unto thee for them. God told *Adam*, that in the day thou eatest of the Tree of Life, thou shalt surely dye the death.

Our Saviour teacheth, that a cup of cold water shall not goe unrewarded with him at the last. And of *Cornelius* it is said, that his prayers, and almes are come up for a memoriall before God: And to this agreeth the Author of the Epistle to the *Hebrews*, *God is not unrighteous, to forget your workes of labour and love, &c.* And as in regard of the godly, sentence shall be awarded according to their workes: So likewise in regard of the wicked, *things hast thou done, &c.* And againe, *I was hungry, and yee feed mee not, &c.*

Matth. 40
Act. 10. 4

Psal. 50.

Well,

Well, what should this teach us, seeing we must all receive sentence, even according to our workes? Surely, it ought to move us above all things in the world, to labour to abound in all holy duties, and graces of Gods Spirit, in knowledge, faith, repentance, love, zeale, cloathing, feeding, & lodging the poore members of Iesus Christ: For according to our workes shall our reward be. And though our workes can merit nothing at the hands of the Iudge, yet he being a most Bountifull and mercifull Saviour, will crowne his owne workes in us, & reward them in his mercy, though wee merit nothing. Doest thou relieve a poore member of Iesus Christ? Doest thou give a cup of cold water to a Prophet, or a Minister of the Word of God? Christ doth promise thee of his Truth, he will not let thee lose thy reward. True it is, a cup of cold water is a meane gift, and farre from any merit, yet Christ saith, *Verily, verily, of my truth, thou shalt not lose thy reward.*

Oh how should this perswade all of
us

Vse 1.
Teacheth
us to be
rich in all
good
workes.

us to labour to abound in all holy duties, to be liberall and bountifull unto the poore afflicted members of Christ, seeing our good workes, *though they cannot merit, yet they shall bee rewarded; they shall not bee forgotten in the day of judgement*. They be sweete and blessed companions; when all our friends can doe us no good, they will bring endlesse peace and comfort to our soules.

Vse. 2
And for
to terrifie
us from
evill.

Againe, it ought to terrifie us all from sin, from evill workes, and ungodly wayes; *From swearing, drunkennesse, uncleannesse, and every evill way*. For if wee be full of these, and these be found written in our bookes, Oh then woe unto us, *when these bookes shall come to be opened*. For then nothing but Death, and Hell, and damnation belongs unto us. The remembrance of this latter day teacheth us first the feare of God, not to sin: Secondly, faith in Christ, to receive eternall life. Thirdly, patience in adversity, because after momentary paine succeeds everlasting joy.

Here

Here wee see, that of all we have, and enjoy in this world, what shall goe with us when we dye: what shall accompany us to the grave. Nay, at the terrible day of judgement, our consciences, and our workes, nothing else shall goe with us.

And when thou dyest, thou shalt not take any thing in the World with thee, but thy workes, *which bee ingraven in the booke of thy Conscience*: Death will barre all the rest. Thou canst not take thy Gold and thy Silver with thee, nor thy Lands, or Livings, Corne, nor Cattell, all these must stay behind thee at what time thou dyest; onely thy Conscience, thy Booke, and thy workes must goe with thee. If they be good, oh blessed art thou that ever thou wast borne: if they be wicked, filthy, and uncleane, oh woe, and ten Thousand woes, I say, to thy soule for evermore.

Saint *Iohn* plainly tels us, that both the quicke and the dead shall heare the Trumpets, and bee gathered together to judgement: First, by the powerfull voice

Doct. 2.
Onely our
workes
accompan-
ny us up to
the grave,
and in
death.

Ioh. 5. 28.

voyce of Christ, as in the example of *Lazarus*: *Those that are in the graves shall heare his voyce.* Secondly, by the Ministry of Angels, that shall gather the Elect from all parts. Thirdly, by the diligence of the creatures, who in their kinds shall heare the voyce of God: the Sea, Death, the Grave, the Fire, with Time and Nature consumed, shall render their dead, and obey the voyce of God, as at the Creation. The godly shall not enter into judgement of condemnation, but as in the particular judgement, they are so in the generall judgement. they shall be acquitted: and as their soules at Death, so shall their bodies bee then absolved from mortality: they shall solemnely be inaugurated and invested into the glory of their Saviour. Christs comming to judgement ministers comfort to the godly, because hee commeth to judgement, who is able perfectly to free them from all misery, from terrour of Conscience, feare of death, the grave, the divell, and Hell it selfe.

O then

O then, what wonderfull madnesse hath bewitched the hearts and soules almost of all men and women in the World? what doe men desire, what doe they hunger and thirst after? Surely, for pleasures, profit, and preferment: for these they will ride and runne night and day, Winter, and Summer, by Sea, and by Land; for these they spend all their labour, wit, and strength. Here is all that men desire, they care for no more. No account of prayer in their houses, to read, to heare, and speake of the Word of God; no desire to attaine to knowledge, faith, and repentance: no Conscience to live in the feare of God; little or no pittie unto the needy members of Christ Iesus. Alas, they never thinke of these things: but all their desire is for the world. Ah poore blind soules! they imagine not, or they will not know that they must leave all these behind them; they must depart from them all: thou canst not take one peice of gold or silver with thee, but all must be left behind; onely thy

Use 3.
Shews the
folly of
many in
the world.

conscience, onely thy bookes, onely thy workes must accompany thee. O then what madnesse is this, to seeke and hunt after such things as cannot helpe us, nor stand us in any stead in the day of judgement? nay, if they be gotten wrongfully, by oppression, usury, extortion, or kept with a bad conscience, they will be a very terrour to us at the last day.

Let us then looke to our selves, let us not set our hearts too much upon these things, which cannot profit us in this hot fiery day of tryall. Why should we be so foolish to set our hearts upon that cannot helpe us, nay, which we must leave behind us, and so improvident for the true treasures which onely will availe in that day?

Let us therefore enter into covenant with the Lord, to strive against all sin especially against the particular sins and corruptions of our hearts & lives wherein wee have most dishonoured the Lord, and have raised up most guiltinesse to our owne consciences, which will at the last condemne us: and let us
hereafter

hereafter carefully see our covenant be kept and continued in as much as in us lyeth; and let us remember the words of the Prophet *Esdra* in his second Booke, Chap. 7. ver. 32. *The earth shall restore those that have slept in her, and the most high shall appeare upon the seate of judgement, and miseries shall vanish away, and long suffering shall have an end; Justice onely shall continue, the Truth shall remaine, and unrighteousnesse shall beare no more rule.*

Oh then I beseech you againe and againe, seeing that nothing shall goe with you unto judgement, but onely your workes, let us lay aside all immoderate care for the world, yea, and the things of this world, for these must stay behind us, and cannot helpe us in the day of judgement. Let us labour for better things, for durable treasures, for a cleare conscience, to abound in good workes, in *knowledge, faith, and repentance*. Let us take heede we be not found naked of these. O what a woefull case are they in, that

have nothing in the World to goe with them to judgement but an evill heart, a galled conscience, full of uncleannesse? their estate is most woefull and miserable; it had bin good for them that they had never bin borne.

Quest.

Here may a question be moved, How this saying of St. *Iohn* can stand with that of our Saviour, *Iohn* 3. 18. *Hee that beleeveth, shall not come into judgement; but he that beleeveth not, is condemned already.* Now then, if the faithfull children of God shall not come into judgement, and the wicked unbelievers bee condemned already; how saith hee, that all shall bee judged at the day of judgement?

Ans.

Rom. 8. 1.
Wicked
men are
condem-
ned already.

I answer. It is true, that the faithfull children of GOD shall not come into judgement, that is, of condemnation, &c. But God will pronounce that blessed sentence, *Come yee blessed, &c.* As for the wicked, it is true, they bee condemned already: First, in the Decree and Counsell of God,

God, being reprobates and cast-awaies. Secondly, in the Word of God. Thirdly, in their owne consciences, they be condemned already. But the full manifestation of this sentence shall not bee untill the day of judgement. And so we are to understand that saying of *Solomon, Eccles. 3. God shall judge the just and unjust.* The just to salvation, the unjust to condemnation.

Now the third point that I propounded, is the Touch-stone of this tryall, whereby all mens thoughts words and workes shall be tryed. To this Saint *Paul* answereth: *At the day of judgement God shall judge the secrets of all mens hearts by his Gospell. Rom. 1. 16. Our Thoughts, our Words, and our Workes* must be tryed by the Word of God, and that thought, word, or worke, which is not according unto the Commandements of God, is a very evill thought, a vile word, and a wicked worke.

Seeing that all our Thoughts, Words, and evill Workes must bee tryed and examined by the Sacred
Use.

Word of God, by the Law, and by the Gospell, we have neede to labour to know them, and to be acquainted with them, that we might know what is sinne, and not sinne, good and bad, that so we may leave the one and doe the other. Oh what a woefull case they are in, which are ignorant of the Word of God, ignorant men and women, without any knowledge, they know not what is good or evill. And therefore saith the Apostle Paul *2 Thes 1.* *That the Lord Iesus will come in a flame of fire, to render vengeance to them that know him not, and obey not the Gospell of Iesus Christ.* And therefore as you doe love your soules love this Word of God, labour to know it, and embrace it. If thou bee ignorant of it, and wilt not yeeld obedience unto it, it shall stand against thee at the day of judgement, when thou must be tryed by it: when perhaps thou wouldst wish that thou hadst but a weekes time here; nay, a dayes time to practise, but an houres time to pray and to make thy peace with GOD.

There

Therefore let us all labour to be instructed in it, read it, remember it, and lead our lives by it as long as we live, for we cannot tell how soone we shall be called to give an accompt of our stewardship; and whatsoever is done contrary unto it, is sinne; it must come to judgement, and the Word and our owne conscience will condemne us.



13. *And the Sea gave up her dead which were in her: and Death and Hell delivered up the dead that were in them; and they were judged every man according to his deeds.*



You heard in the twelfth verse immediately going before, how Saint John saw the Dead, both great and small stand before God, that is, all men and women that ever have lived, or

shall live unto the end of the World. Now heere might a question arise, how this can bee, how it is possible that all men should come unto judgements? There hath beene many thousand which have beene drowned in the Sea, and the Fishes have devoured them; some have beene slaine in the field, and the Fowles have eaten their flesh; and many have beene burnt, and their bones consumed to ashes. Then it is a very high point, a matter beyond all naturall reason, that all the dead should rise againe. Men that have beene drowned, and fishes have eaten them, and men againe perhaps have eaten the fishes: And they that have beene burnt unto ashes, their ashes have bin scattered, who knoweth whither? how then is it possible for them to arise againe?

Indeed the prophane Atheist, and beastly Epicures are not ashamed to say, that there shall be no Resurrection, but when a man dyes, there is an end of all his joy, and all his misery.

But

But that the dead shall rise againe, is an Article of our faith; *Wee beleeeve the Resurrection of the dead,* & we know it is a speciall point of Gods glory, in mercy to reward his poore children, and in Justice to punish the wicked and ungodly.

But we see, as *Salomon* saith, *In this life all things happen alike to the iust, and uniuist.* Nay, oftentimes *Dives* is full, and at ease, when *Lazarus* is empty, and in misery. How then should God be just, if hee should suffer his poore Children, that love and feare his Name, here to live in misery, and never for to reward them? Oh, againe, how should God be just, if hee should suffer the wicked and ungodly to live here at ease, if there were not a time to come, when they should tast of vengeance? Therefore they must come unto judgement, they must rise againe, *the godly to bee made partakers of life and joy, and the wicked of shame and confusion.*

So that the instruction we may observe hence is this: that the dead bodies

The bodies of men

of

shall one
day bee
quickned,
and raised
unto life
again.

Iob. 19.
26.

Esa. 26. 19

1 Cor. 15.

Verse 53.

of men both good and bad, shall not al-
wayes lye under the power of Death,
but shall one day be quickned, and rai-
sed up to life againe. There is no one
Article of our Christian Faith more
clearly set downe in all the Booke of
God, than this Article of our Resur-
rection. How confident is *Iob* in this
thing, *I am sure that my Redeemer
liveth, &c. whom mine eyes shall be-
hold, and none other for me.* And the
Lord himselfe saith thus by his Prophet,
*the dead men shall rise, even with my
body shall they rise: awake, and sing,
ye that dwell in the dust.* The Apostle
Saint *Paul* proveth this Doctrine of
the Resurrection of the dead, writing
unto the *Corinthians* by many unan-
swerable Arguments. *If there bee no
resurrection of the dead, then is Christ
not risen. And againe, If Christ bee
not risen, then is our Preaching vaine,
and wee in our sins. And againe, this
corruption must put on incorruption,
and this mortall must put on immorta-
lity.* This then wee may resolve on,
that the Bodies of men shall one day
rise

rise againe, whether they be good or bad, godly men, or sinners, to judgement they must all come, according to that of the Apostle, *It is appointed for all men once to dye, and after death commeth.*

Heb. 9. 27.

And indeede it is most requisite it should be so, in regard of Gods Justice, that his promises made unto the godly, and his threatnings against the wicked, might at last be made good to both, which many times in this life are not: *this iustice then requires, that men should one day rise againe.* The Elect children of God are onely partakers of Christs Resurrection to eternall glory. The ungodly indeed rise by verue of Christ, not as he is a Redeemer, but a terrible Iudge; and besides the death of the body, they must suffer a second death, which is a powring out of Gods wrath on them for ever.

Reis.

Secondly, the very workes in Nature doe in a sort shew this: as the *Phenix*, who in waxing old, maketh a fire and burneth her selfe to ashes, out of which ashes shee reviveth againe.

2

again. We see it in other Birds, as the Swallow, &c. which all the Winter are asleepe in holes & clifts of Rocks and then in the Spring come abroad againe: Yea, the very Trees and Plants of the earth, as they have a Winter when they appeare to be dead, so there comes a Spring, wherein they revive and live againe.

And why then should some thinke it impossible for God to raise our bodies out of the dust? We see a poore ignorant man is able of Clay or Ashes to make a very beautifull Glasse: How much more then is the Ever-living and Almighty God able to raise our bodies out of the dust? But you will say, are not mens bodies eaten of Fishes, & men eat them againe: How is it possible to save the bodies of these men, thus consumed unto dust, and mingled with the bodies of severall Fishes, and of divers severall beasts?

Object.

Answer.

I answer, that though it bee impossible to mortall men, yet it is not impossible to God; for he that created all our bodies of nothing, can make them againe

again of something ; namely, of their owne matter, and sever their bodies from all other substance. The Atheist deny the Resurrection of the dead ; which wee will confute by the Word of God , and the Resurrection of Christ.

And since Christ gave life to himselfe dead in the Grave, how much more now being alive, and in Heaven glorified , is hee able to raise up his members from death to life ; and to raise us up that are dead in sinne, by his Spirit unto newnesse of life. Christs resurrection is both the cause and confirmation of our rising againe : *If we beleeve that Iesus Christ died, and rose againe : even so them also which sleepe in Iesus, will God bring with him.* And againe, *If the spirit of him that raised up Iesus from the dead, dwell in you ; hee that raised up Christ, &c.* And to prove the resurrection of Christs body the witnesses are these : first, by the Angels ; *Why seeke ye the living among the dead ? he is not here, but he is risen.* Secondly, the reall witnesses of the Saints that

1 Thes. 4.

14.

Rom. 8.10

Luk. 24.6

Math. 27.
52.

Mat. 28.5

1 Cor. 15.
16.
Iob. 15.

1 Cor. 15.
20.

that arose with him, and went into the
holy City : Thirdly, a forced Testimo-
 ny of the Souldiers, *they came into the*
City, and told all things that were
done : Fourthly, the Disciples and fol-
 lowers of Christ, the Apostles, the wo-
 men, the two Disciples, *Peter and*
John ; and more (saith the Text) than
 five hundred brethren at once : but e-
 specially, the Apostles, the *chosen* of
 God : Then fifthly, his owne love wa-
 shewne ; he bad the woman, *Goe tell*
my brethren that I am risen : St. Peter
 in his first Epistle, 1 Chap. 3. verse. saith
Blessed be God, the Father of our Lord
Jesus Christ, which according to his a-
boundant mercy, hath begotten us a-
gaine unto a lively hope, by the resur-
rection of Jesus Christ from the dead
to an inheritance incorruptible, and
undefiled, and that fadeth not away
reserved in Heaven for you : who are
kept by the power of God through
Faith unto Salvation : Saint Paul te-
 stifies as much in divers of his Epistles
Christ is risen from the dead, and is
become the first fruits of them that
sleep

sleepe. Likewise in another place, he
 saith, *Hee hath raised us up together*, Ephes. 2. 6
and made us sit together in heavenly
places with Iesus Christ. And againe,
 in Acts 3. Vers. 25, 26. *Unto you first* Act. 3. 26.
God having raised up his Sonne Iesus
Christ, hath sent him to blesse you, in
turning away every one of you from
his iniquities : And after he was risen,
 he appeared, (as the Text saith) *first* Ioh. 20. 11
to Mary Magdalen, when shee stood
without at the Sepulchre weeping : She
 teacheth us, that not without cause we
 are to weepe, when we have lost
 Christ, for he is our righteousness,
 and our life : and not without hope
 we must weepe; for in his resurrection
 we recover him with consolation. To Note this
 beleeve and hope of our resurrection, is well.
 a chiefe solace in our troubles and cro-
 ses, which are but for a time ; for Hope
 doth expect that certainly, which faith
 from the Word of God doth beleeve
 confidently. Christs Death was not
 onely for our finnes, but his Resur-
 rection was to obtaine Righteousnesse
 for us, the Holy Ghost, and ever-
 lasting

- 1.
- 2.
- 3.

lasting life and glory : First, hee ro
for our justification : Secondly, for o
regeneration : Thirdly, for our resu
rection to everlasting glory. All th
benefits of Christs death, are the fruit
which we receive by his Resurrection
by Christs Resurrection he applyes th
benefit to us, which he merited for
of his owne free love.

✱

Fruits of Christs Resurrection are
first, we are confirmed, that by his me
rit he hath perfectly satisfied for ou
sins : secondly, in the application o
Christs benefits, that could not be
conferred nor applyed, except hee ha
rose againe : thirdly, in the gift of th
Holy Ghost, by which Christ regene
rates us, and gives us eternall life
fourthly, we are by Christs Resurrecti
on conserved in a perpetuall and ap
plyed Righteousnesse begun, which
shall be consummated in eternall life
fifthly, in the resurrection of our bo
dies : first, because Christ is our Head
and we his members & secondly, hee
hath taken away sinne, the cause of
death : thirdly, he receiveth life for us :
fourthly,

Reas.

fourthly, wee have the same Spirit :
 fifthly, by the man Christ came
 the resurrection from the dead : sixt-
 ly and lastly, the fruit of Christs re-
 surrection, is the consummation of
 all benefits, and the glorification of
 his Church militant. And therefore
 with *Paul*, let us beleeve in the re-
 surrection of Iesus Christ, which did
 arise the third day from the dead, to
 make us partakers of his righteous-
 nesse, Sanctification, Glorification,
 by his merits onely purchased. *These*
things have I spoken (saith Christ)
unto you, that in me yee might have
peace ; in the World yee shall have
tribulation, but bee of good cheere, &
have overcome the World. And Saint
Paul saith, *Romans 14. Verse. 9. To*
this end Christ both died, and rose
again, and revived, that hee might
be Lord both of the living, and of
the dead.

1oh. 16. 33

So then this place doth prove and
 confirme that Article of our Faith,
 that wee beleeve the Resurrection
 of the Dead. For howsoever a man
 M dyeth,

dyeth, by Sea, or by Land, in h
bed, or in the Field: Saint *John*
saith heere, the Sea shall give up a
that have beene drowned; Death an
Hell, that is, the grave, shall deliv
the dead in them; so as all must com
to judgement, of what death soev
they dye.

Oh then see (beloved) how t
Divell bewitcheth many a poore i
norant soule: When hee is in m
fery, in great distresse, and calamity, o
in a deepe melancholy, the divell pe
swadeth him to become his owne Ex
cutioner, to end his misery, and h
shame, by hanging himselfe, cuttin
his owne throat, drowning himselfe
&c. And we know and heare, that he
prevaileth much by this meanes i
these daies. Some being in disgrace, a
Nebuchadnezzar, and *Achitophel*
some with the guilt of sinne, an
sting of Conscience, as *Caine*, an
Iudas, and some being crossed in t
worlds affaires, cut their owne throat
or otherwise make an end of them
selves: now they foolishly thinke

his
John
 up all
 and
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 w the
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 ty, o
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 e Exe
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 cutting
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 anes i
 ace, a
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 d in t
 throat
 f ther
 ninke
 th

this meanes to end their griefe ; a-
 las, alas, they doe by this meanes e-
 ven hasten their owne destruction :
 and doe, as if a man should (to a-
 voide a little smoake) cast himselfe
 head-long into a flaming fire. So they,
 to avoide this little griefe of their bo-
 dy, plunge both body and soule in-
 to eternall torments. For what ease
 is it for a man to kill himselfe, or
 cast away himselfe, seeing they must
 come unto judgement. Though they
 kill themselves, or drowne themselves;
The Water and the Grave must one
day give up their dead. And therefore
 from hence let us learne to arme
 our selves : if Sathan shall attempt us
 to such horrible Facts, to cast away
 our selves, &c. let us answer him,
 Wee may not cast away that which
 Christ hath bought with his owne
 blood ; nay, let us answer him ; that
 wee shall not thereby end our misery,
 but encrease it.

Now if you demand of mee, by
 what meanes the dead shall then arise
 at the last day ? I answer. It is
 By what
 meanes
 shall the
 by

dead at
the last
arise?

Ioh. 5.28.

1 Thes. 4.
16.

by the mighty power of the voyce of Christ : *The houre shall come (saith Christ) in the which, all that are in the graves shall heare the voyce of the Sonne of God, and come forth.* And to shew the wonderfull power of the voyce of Christ, it is compared unto the sound of a Trumpet, the lowdest and the shrillest of all instruments. *And the Lord Iesus himselfe shall descend and come with a shout, and with the voyce of the Arch-angell, and with the trumpet of God, and then the dead in Christ shall arise first.* Such shall bee the power and force of this voyce of the Lord Iesus, as that it shall bee heard over all the whole world. Nay, though men have laine many a thousand yeares rotten in the grave, yet they shall heare it, and come forth to judgement. Nay, the divels and damned Spirits, in spite of their teeth, shall be constrained to appeare at his voyce. No Prince, no Monarch, no King, or Noble man shall be able to absent himselfe from his presence, nor once dare to plead in our cause: but they must all

all be enforced to obey the voyce of the Sonne of God, and come to judgement: Christ was a Lambe at his passion, and some shall finde him a Lyon at his Resurrection.

Oh then, seeing we must all heare the voyce of the Lord Iesus at the day of judgement: and we cannot but come forth of our graves unto this judgement, Oh let us now obey his voyce in the ministry of the Gospell, and embrace the Word, and the voyce of his Ministers. If we will not now leave sin, heare our Saviour Christ Ie
 his speaking unto us in his Word, and embrace his Truth, then let us know, that wee shall one day heare another voyce, when wee shall bee compelled to come before him to condemnation.

In all afflictions and miseries what-ever, therefore, and especially in King, leascs and death wee must strengthen ourselves in the future resurrection, remembering that of the Apostle, *Phil.* 20, 21. *Our conversation is Heaven, from whence wee also*

Note.

Instruction.

looke for our Saviour, the Lord Ies Christ; who shall change our vile dy, that it might bee fashioned like unto his glorious body; according to his mighty working, whereby hee is able even to subdue all things unto himselfe. Every Christian, as in the eleventh Article of our Creed, doth beleeve the surrection of the body. And Saint Paul in the first Epistle to the Corinthians 15. Chap. 20. and 21. verses, saith, *but now is Christ risen from the dead, and is become the first fruits of them that sleepe: for since by man came death; man came also the resurrection from the dead.*

Quest. But how?

Ans. God that in his omnipotency made all our bodies, and all things else of nothing, can after our corruption, restore it in the same substance and quality to eternitie; with him is nothing impossible: *What God nothing shall be impossible.* Saint Paul satisfies this scruple abundantly, and sufficiently; which is able to stop the mouths of all Athe

Luk. i. 37

whatsoever. O thou foole, saith hee,
 that which thou sowest is not quick-
 ned, except it dye: and that which thou
 sowest, thou sowest not that body that
 shall be, but bare graine; as it may
 chauce; of wheate, or some other graine;
 but God giveth it a body, as it plea-
 seth him; and to every seed his owne
 body.

It pleased God not to let thee
 know the time of the Resurrection,
 to him selfe onely knowne; but the
 manner he hath left to bee shewed by
 the Apostles, and they have recorded
 it for us: as in the first of the The-
 salonians Chap. 4. verse. 16. For the
 Lord himselfe shall descend from Hea-
 ven with a shoute; with the voyce of the
 Arch-angell, and with the trumpet of
 God: and the dead in Christ shall rise
 first: then wee which are alive, and re-
 maine, shall be caught up together with
 them in the Clouds, to meet the Lord in
 the aire, and so shall we for ever be with
 the Lord.

1 Thel. 4.
 16.

This hope of the resurrection hath
 ever beene a singular consolation

to the godly in their afflictions: whence *Tertullian* saith, that the confidence of a Christian is in the resurrection from the dead: example hereof is in *Iob*; in the midst of his affliction he said, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skinne wormes destroy my body, yet in my flesh shall I see God, what can be more manifest? no man (after Christ) than he before, could speake more plainly and certainly of the resurrection. From the confidence of our resurrection, we contemne things present, in hope of the future, for all flesh shall see the salvation of God.*

Esa. 26. 19

Of the Resurrection, *Esay* saith, Chap. 26. Verse. 19. *The dead men shall live, together with my dead body shall they arise; awake and sing yee that dwell in the dust; for thy dew is as the dew of hearbs, and the earth shall cast out the dead. At that time the people shall bee delivered, every one that shall be found written in the booke.* *Ezekiel* hath it very plaine

Dan. 12. 1

in

in Chapter 37. verse 12. *Propheſie,*
and ſay unto them, thus ſaith the Lord
God, Behold, O my people, I will open
the Graves, and cauſe you to come up
out of the Graves, and bring you into
the Land of Iſrael, and yee ſhall know
that I am the Lord: when I have ope-
ned your Graves, O my people, and
brought you up out of your Graves, and
ſhall put my Spirit in you, and you ſhall
live: and I ſhall place you in your owne
Land then ſhall you know that I the Lord
have ſpoken it, and performed it, ſaith
the Lord.

Thus may you ſee, that all the dead
 muſt ariſe, and come to judgement:
 and you ſee how, and by what meanes
 our bodies ſhall be raiſed: namely, by
 the mighty and wonderfull power
 of the voyce of the Lord Ieſus. Let us
 now come to the Vſes.

First, ſeeing of what death ſoever
 men ſhall dye, either by fire, or wa-
 ter, or howſoever, they muſt *one day*
come unto judgement: Let us then be-
 ware of that ungodly thought, and
 devilliſh perſwaſion that runs in moſt
 wicked

Vſe 1.

Luke 16.

wicked mens mindes; that thinke, that when they dye, there is an end of all their misery; and although they have beene very grievous and horrible sinners, yet if they escape till death, all is well. And thus they thinke, that they and their sinnes shall bee buried together. No, no, (poore soules) they doe much deceive themselves. Howsoever thou dyest, thou shalt come to judgement: and death is as farre from ending thy misery, that it is a broad gate to let thee into it. For *so soone as the rich man dyed, hee was presently in Hell torments.* And therefore let us take heede how we wish, as foolish men doe in their sicknesse, old age, or misery: *Oh, I would I were dead, then I should be out of my paine.* Oh no, no, if thou be not the child of God, and a repentant sinner, it had beene better for thee never to have beene borne, or to bee a Toade or Serpent. And thou shalt finde that death is so farre from easing thy paine, that it shall bring thee ten thousand times more paine and torment, *even in hell fire*

fire for ever. Therefore let us not thinke that death shall end the miseries of wicked men.

Secondly, seeing that all men must rise unto judgement, and by what meanes soever they dye, they must bee called to accompt: This is a wonderfull comfort unto Gods poore children; who abides more trouble and griefe than they? who bee more hated, reviled, crossed, and wronged than they? so as their life here, for the most part, is nothing else but a life of misery; but their comfort here is this, that they shall rise againe, and then the case shall be altered, then their misery shall bee turned into felicity, joy, and happinesse. Hast thou beene poore here? then thou *shalt bee rich*, and possesse a happy Kingdome, as Lazarus did. Hast thou beene hungry and thirsty here? Then thou *shalt tast of the tree of Life*. Hast thou beene wretched and naked here? Then thou *shalt bee cloathed with the pretious robes of Iesus Christs Righteousnesse*: And instead of the rags of infamy and reproach,

Vse 2.

+

Luk. 6.

Ioh. 5. 29

Use 2.

reproach, which we must put on here, *Wee shall be crowned with a Crowne of immortall glory, &c.* Againe, unto the wicked and ungodly, it is not so with them; but they having taken their pleasure here, and received their portion in this present world, shall arise now unto judgement, to beare the heavy sentence of condemnation denounced against them; and now to be cast into the Lake that burnes with fire and brimstone for ever, which is the second death.

Thirdly, seeing St. Iohn saith, *That all shall come to judgement*; these bodies of ours, though they be drowned, though they be burnt to ashes, or howsoever they bee consumed, yet they shall rise againe, either to life eternall, or death eternall: should not this make us all (beloved) for to looke unto our selves, to take heed we doe not use our bodies to the dishonour of GOD, knowing that our bodies are the living Temples of the Holy Ghost: Wouldst thou have thy body to bee partaker of Life, Felicity, Glory, and Salvation in

in Heaven? Then use thy body now to the glory of God upon earth, to heare his holy Word, to sanctifie his Sabbath, &c.

But if thou use thy body unto sin, to swearing, to drunkenness, whoredome, &c. then know, that thy body shall rise againe to judgement, to bee tormented for ever. Doe but behold the rich Glutton, who had abused his body in surfeiting and in drunkenness, &c. and what became of it? was he not fearefully tormented in Hell at last? And likewise hee had given his Tongue unto swearing, &c. Now hee cryes, *His tongue, his tongue*: Oh that all sinfull wretches could but thinke of this one example of Gods judgements, that if they abuse their bodies as this man did, that they shall then taste of the same judgement.

Wouldst thou have thy body glorified? then glorifie God in thy body: Doeist thou thinke that thy soule shall be saved, and thy body glorified, if thou use the members thereof to sin,
to

Rom. 6. 2.

to uncleannesse, &c. Oh no, let us not deceive our owne soules, it cannot be: For saith the Apostle, *How can we that are dead to sin, yet live therein?*

Vse 4.

To moderate our mourning for our friends departed.

Fourthly, seeing that the Holy Ghost saith, that what death soever we dye, *We shall all rise againe*; and Gods children, onely they shall *rise to life and to glory*. This must teach us not to weepe and mourne immoderately for our friends deceased; for it is a kinde of envy to bewaile those that are at rest, and gone to happinesse.

Ioh. 11.

Act. 7.

True it is, that our Saviour Christ wept for *Lazarus*,, and the Disciples made great lamentation for *Stephen*; and so we have great cause to mourne and weepe, when as some speciall member of the Church of God is taken away; wee may not bee as stocks or stones, or sencelesse creatures, without affection. It must needs grieve the heart of a Husband to part with a loving, godly, and religious Wife. But here is a meane for this mourning, to moderate our weeping, that we weepe not, and mourne not over-much, for they

they shall rise againe. I would not have you ignorant, brethren, concerning those that bee asleepe, that you should mourne as they that have no hope. Where the Holy Ghost tells us, that the dead in Christ doe not dye properly, but lay them downe to take a sweet sleepe, after their long and tedious labours and troubles in this world: and afterward they must rise againe to life, to happinesse, to liberty, to glory, and salvation: Wherefore then should wee mourne so excessively, and weepe and lament at the death of our friends, seeing they doe not perish, they are not cast away? Oh no, their soules are presently in joy, and their wearied bodies are at rest in the Grave, as in a bed of Downe, to take a sweet sleepe untill the day of Iudgement, and then they shall rise to glory. And whether this separation shall be by a voyce, or by a secret guiltinesse of our owne consciences, it is all one; for all must arise and come to this judgement: The Angels they shall obey his voyce, they shall be his Reapers at this great day of Harvest,

1 Thes. 5.
13.

the Holy Ghost so often repeats this point, and beates so upon it againe and againe? I answer, the cause is in us, because we are hardly brought to beleve this point: hardly perswaded of so necessary a matter: for hardly one of a thousand beleeveth this, that hee shall be judged according to his workes. Oh it is a hard matter to perswade men and women of this, that they must give an accompt of their workes. Tell the wicked sinner of his ungodly wayes, of his prophannesse, contempt of Gods Word, &c. And what doe they say? doe they quake and tremble? doe their hearts and soules evenerne in them? Oh no, no, they flatter themselves with this conceite, *God is mercifull*; or say, God forgive me, I thought not of it, I am urged to it: And thus they make the mercies of God a pack-horse for all their abominations: and thus it is in the vile heart of man, to thinke he shall never come to accompt for his sin, that he shall never be called to a reckoning for them, and receive his reward according to his workes, whether

N

ther

ther they bee good or evill.

How needfull is it then for all men that are so blinded with Ignorance, & so deluded by the Divell & their owne imaginations, to pray unto the Lord for the assistance of his holy Spirit, to guide them in all their wayes, and to mollifie their hard and obdurate hearts, that they may be sensible of their wicked actions; acknowleging with the true penitent sinner the wrath and judgements of God due unto them for every sinne: and to render all possible thanks for the preservation of their lives from day to day, so shall they with a quiet Conscience be comforted in this life, and end their dayes with assurance of a joyfull Resurrection in the life to come.

*The end of the Third
Sermon.*



The Great Affize.

The fourth and last Sermon, treating of Death and Hell; and also of the joyes of Heaven.

Revel. 20. V E R S E 14, 15.

14. *And death and hell were cast into the Lake of fire; this is the second death.*

15. *And whosoever was not found written in the Booke of Life, was cast into the lake of fire.*

IN the handling of this weighty poynt of Religion; the Second comming of Christ to Judgement: Wee have learned

from the mouth of God : first, what manner of person the Iudge shall bee : Namely , that hee shall come like a mighty Prince, with great Power, Majesty and Glory , with an innumerable company of Arch-angels, and Angels with *all* the Hoast of Heaven, there is the number of them that shall appeare at the last day ; even *all*, and leave heaven empty, as it were of Angels: for at this sentence the whole Trinity will be present ; so that there will be no need of Angels in heaven to doe any office, or waite upon God , or to the Holy Ghost, while this sentence is past, unto the great comfort of all his poore members, and to the terrour and amazement of all his enemies.

Secondly, we have seene who shall be judged : *Both great and small.*

Thirdly, the manner how judgment shall proceed ; namely, *by the written Records, which are the bookes of mens consciences.*

4. And now in the last place we are to
 Circumst. come unto the execution of judgement
 is the exe- upon the wicked reprobates and un-
 godly,

godly, in these two last verses; for when judgement is pronounced according unto their workes; when Christ Iesus, which is the second person in the Sacred Trinity, shall say unto them, *Depart from me yee wicked into hell fire, there to remaine for ever, with the divell and his angels, &c.* Then immediately the execution of this sentence shall follow: for saith St. Iohn here, *And death and hell, were cast into the lake of fire; that is the second death.*

cution of
this judg-
ment.

First, wee are to enquire and to seeke the true meaning of the Text, because every word may move a question. For,

First what is *Death*, that hee should be cast into *Hell fire*? Is *Death* any creature? is *Death* subject unto paine and torment? sure no; *Death* is no body, it hath no sense nor feeling; *Death* is no creature, but onely the deprivation of life. Againe, what a strange speech is this, that *Death* should be cast into hell, how can this be?

Quest. I

Secondly, what is meant by the *Lake of fire*? Is hell a water, or fire, like to our fire?

Quest. 2.

Quest. 3.

And lastly, we are to consider what is meant by the *Second Death*, into which all Reprobates must bee cast without recovery.

Answ. *

What is
meant by
Death and
Hell.

First, hereby *Death and Hell* is meant, not Death it selfe, or Hell it selfe, but the heires of Death and Hell, that is, all the reprobates that shall be cast into Hell-fire, and there abide for evermore. Thus then you see what is here meant by Death and Hell: Namely, the heires of death and fire-brands of Hell, all Reprobates, all stiffe-necked *Pharaohs*, all bloudy *Cains*, all covetous *Nabals*, all treacherous and betraying *Judas*, all impenitent sinners, that live and dye in their finnes, *All these shall be cast into the Lake of fire.*

Ite 1.

Shews the
misery of
such as dye
in their
sinne.

Seeing the Holy Ghost gives the Titles and names unto all wicked and ungodly sinners, even *Death and Hell*: surely this shewes the wonderfull misery, and the cursed estate of all those that live and dye in their sinne without repentance. Alas, it is so wofull and damnable, that they be even calle

De

Death and Hell it selfe.

Oh then let all sinners, that live and delight in sinne, take heede unto themselves. You doe behold the woefull misery of all impenitent sinners: Namely, that they are no better than the vessels of wrath, the heires of eternall death, and fire-brands of Hell for evermore. Oh, that all sinners could fore-thinke of this woefull misery that hangs over their sinfull heads. What a strange kinde of speech is this, and of what force, when God calleth such reprobates, even *Death and Hell it selfe*. Ah poore wretches; ah miserable and woefull creatures, which are but *Death and Hell it selfe*! Oh would that the drunkard, the swearer, the prophane of the Lords day, the adulterer, &c. could apply this to heart: that howsoever they see not their misery, nor the woefull estate wherein they live, but cheare themselves in their sinful waies, yet they are no better than the heires of Vengeance, and wrath of God; nay indeede, very *Death and Hell it selfe*; and one day the Viols of Gods wrath

Note.

will bee powred upon them.

Esai. 28. 11

True it is, that many wicked men doe, as the people did in *Isaiah* his time; though they lived in horrible sins, *Yet they made a league with Death, and were at an agreement with the Grave*; they had taken a Lease of Death and Hell: as the rich man, which said to his soule, *Soule take thine ease, for thou hast goods and riches laid up for many yeares*, and so live in sin by licence, without any punishment. But the Lord tels them, hee will *breake their covenants, and disannull their agreements*. And although they have lived a long time in sin, yet in the end death will knocke at their doores, and he will lay hold upon them, and they must pay full deare for their long lease, even the losse both of body and soule for ever.

And is not this the daily practice of most men and women at this day? Doe they not even make a covenant with *Death*? and doe they not labour to be at agreement with *Hell*? men live in swearing, lying, drunken-

kenneſſe, &c. and yet they thinke they ſhall never dye, they doe imagine they ſhall eſcape for all their ſins. But (poore ſoules) let them well know, that *Death and Hell will ſeize upon them.* Nay, if they live and dye in their ſinnes without repentance, let them know, that they be *no better than Death and Hell it ſelfe, and they muſt be caſt into the Lake of Fire.*

Here we may behold what a horrible and curſed thing ſinne is in the ſight of God; for ſinne maketh men become guilty of eternall death, and fire-brands of Hell: As wee ſee when a Traytor is executed for Treason, his Son ſmarteth for his offence: Even ſo ſinne, which is Treason againſt the Maieſty of God, when wee have brought it forth, it bringeth us to Death and Hell: For *Death and Hell is the reward of ſinne.*

And Death and Hell were caſt into the Lake of fire. Would you know what ſhall become of the prophane wretches of the World? or what ſhall become of the blaſphemer? would

Uſe 2.
Shewes
the horri-
ble nature
of ſinne.

would you know what shall become of the adulterer, drunkard, Idolater, swearer, &c? Saint *John* saith heere in plaine tearmes, *They shall bee cast into the Lake of fire.* Thus was the rich Glutton, *Luke 16*, for his excesse, drunkenness, and want of pittie, &c. cast into this woefull lake of fire: And thus shall all impenitent sinners one day be cast into this terrible and woefull Lake of Fire.

Now if a blasphemmer, or an adulterer, &c. should have but this punishment, to hold one of his fingers in the flame of a Candle one quarter of an houre, how could he endure it? but if a man should be roasted alive upon a Gridyron. or boyled in a Cauldron of moulten Lead, what misery were this? whose heart would not quake and melt to thinke on it? Oh, these are nothing in comparison of those most extreame and endlesse torments in this *Lake of fire*, when both body and soule shall borne and boyle, and as it were fry, and yet never be consumed in those scorching flames, which

Luke 16.

can-

cannot be quenched. All men almost are affraide to commit Treason, because Traytors are so grievously punished; they are drawne, hanged, and quartered. But alas, men are not affraide to commit Treason against the King of Heaven, though they must be cast into a Lake of fire for evermore. Men are affraide to offend a Prince for feare of death: and yet our Saviour bids us, *Not feare them that can kill the body, and can doe no more: but to feare him that can cast both body and soule into hell fire.*

Math. 10.

And yet wee may see, that men and women be more affraide to offend man, than God, *that can cast both body and soule into hell fire for ever.*

If wee should behold a little Childe fall into the fire, and heare it cry pitifully, and the very bowels should be burnt out, oh how would it grieve us, and make our very hearts bleede within us: How much more then should it grieve us for to see, not a Childe, but even our owne bodies and soules cast away for ever by sinne, *into the*

Note.

the Lake of fire, that cannot bee quenched? If a man should come amongst us, and cry, fire, fire, thy house is all of a flaming fire, thy Corne, and thy cattell, thy Wife, and Children, and all that thou hast, were consumed by fire: Oh how would this astonish us! it would make the very haire to stand upright upon our heads, and teares to gush out of our eyes. Behold then, and see the Spirit of God cryes out, fire, fire, even the dreadfull fire of Hell gapeth ready to devoure, not thy House, thy Corne, or thy Cattell, but thy poore soule, and that for evermore. O then how should this breake our hard and flinty hearts asunder, and make our hearts to bleed, if wee have any sparke of grace, any care of our soules, that they may not bee tormented in this Lake of fire for ever.

I will leave the further handling of this point, untill I come unto the next Verse; where the Holy Ghost saith againe, the better to make it sinke into our hard hearts, That whosoever is not found written in the Booke of Life,

Life, shalt bee cast into this Lake of fire.

Now by *Fire* in this place wee must not conceive a materiall fire, like unto ours : But the Holy Ghost meaneth here, even *the second death* : That is, not of the body onely, but of eternall Death and Damnation both of body and soule for evermore. This is the second Death, and by this wee may plainly see there is a double death; *there is the first death, and then the second death.*

A double death.

The first death is the separation of the soule from the body, and this is common unto all : the Children of God doe dye this death, as well as the wicked, yet there is some difference : for death is no curse to the children of God, because Christs death hath taken away the sting of Death, it can neither dismay nor hurt them. No, it is just as a doore, to let our soules into the Kingdome of Heaven. But the second they never taste of : No Child of God needs to feare the second death : *For there is no condemnation to them*

Death is a curse to the wicked.

A blessing to the godly.

Rom. 8.1.

that

Wherein
the second
death con-
sisteth.

that are in Christ Iesus. Now, as the first death is onely a separation of the soule from the body; so the second death is a totall, and also a finall separation both of soule and body from God for evermore. And this second death doth stand principally in these three poynts.

I.

First, that all the wicked and ungodly sinners that lye and dye in their sinnes, shall be severed from the glorious and blessed presence of the Lord for ever, which shall bee punished with everlasting perdition from the presence of the Lord, and from the glory of his power. 2. *Thes.* 1. 9. Oh what a woefull death is this, to bee plucked and haled from the blessed and comfortable presence of God: Whereas our Saviour Christ saith, *Matth.* 5. 8. *That our happinesse, and all the joy of Gods children shall stand in the beholding of God, and being in his presence for evermore.* Then what misery, and what woe will this be unto the wicked, to be cast out of the glorious presence of the Lord for ever, see-
ing

ing he alone is the Fountaine of Life,
and all happineffe.

Secondly, the second death stands
in this, that wicked men and women
shall not onely be severed in body and
soule from the blessed and glorious
presence of the Almighty for ever, but
they shall be cast into the Lake of fire,
and have all their abode with the Di-
vels, and all the damned spirits in
Hell; where there is no joy, nor com-
fort, nor ease; but weeping and way-
ling, and gnashing of teeth. If a man
should be cast into a deepe and darke-
some Dungeon full of Toads and Ser-
pents, what comfort I pray could hee
have, but to wish for death? This is
the death that all impenitent sinners
must dye: they must be cast out of the
sweet and comfortable presence of the
Lord Iesus Christ, and bee throwne
head-long into that terrible Lake of
fire and Brimstone, there to bee tor-
mented for evermore.

2.

Mat. 25. 4

Thirdly, then the third thing where-
in this second death doth consist, is,
that all reprobates shall bee punished
with

3.

with everlasting perdition; they shall be tormented in body and soule with unspeakeable torments, *the wrath and vengeance of God shall seize upon them*, and feed on them, as fire doth on pitch or Brimstone; where they shall be ever burning and boyling, and yet never consumed; ever in paine and torment, and never have ease. And to shew the wonderfull torment of Hell, of this second death, our Saviour compareth it unto a Furnace of fire: Now what a woefull torment is it to be cast into a Furnace of fire, and to lye many thousand yeares therein? this is a torment that cannot be expressed. Againe, hee saith, *That their worme shall not dye, and their fire shall not be quenched*. Now what might a man doe, if he should have a worme alwayes crawling in his belly, gnawing at his heart? This is the state of all wicked men and women: they shall alwaies have a worme, even griefe & anguish of heart, ever gnawing at their hearts, and biting at their Consciences; and this worme shall never dye

Math. 13.
24.

Esay. 66.
24.

The misery of the damned after death set forth.

dye, nor kill them, but be ever gnawing and wounding them. And this condition of the damned in Hell is miserable in three respects.

First, in regard of the degrees of it.

Secondly, in regard of the place.

And thirdly, in regard of the perpetuity thereof.

The first appeares in the losse of the blessed Communion with GOD the Father, Sonne, and Holy Ghost, *In whose presence is life, and at whose right hand there is pleasure for evermore.* And thus shall the wicked be punished at that day, *with everlasting perdition from the presence of the Lord.*

1 Thes. 1. 9

A second degree of their misery consists in the society they shall have for ever with the Divell and his Angels, according to that of our Saviour, *Depart from me yee cursed into everlasting fire, prepared for the Divell and his Angels:* A punishment which we may ghesse at, is intollerable, to burne, and not consume; to live, and

Mat. 25.

41.

O

have

have no end ; it includes all woe and crosses whatsoever : Cursed of Christ himselfe , cursed of the Angels whose curse will alwayes be , and that is in their Consciences : Cursed shall they be likewise of the Divels themselves, whose curse shall be alwaies in tormenting them ; never have rest , never have ease ; perpetually howling and crying , which is their musicke ; their joy, nothing but cursing and blasphemy.

Rom. 2.8.
9.

But especially in the respect of that horror, torment, and paine that shall seize upon the bodies and soules of all wicked and ungodly men at the last day, which shall be such as shall make them cry out *unto the rocks and mountaines to fall upon them, and to cover them, when there shall bee tribulation, anguish, and wrath upon every man that doth evill.*

X

Secondly, the place shall adde likewise to their misery, and that is in hell the proper place of the damned after death : this in the Scriptures is called *Hell, the Pit, the bottomlesse Gulph*

ut

utter darknesse, the fearefull Tophet, the Dungeon of dispaire, the burning Lake, the hollow Cave and Chaos of all confusion; the grave of perdition, whose furnace is alwayes burning, whose fire is made by Gods wrath, and his power upholds it; and it is blowne with the bellowes of his indignation, it is unquenchable, ever prepared for the divell and his angels: And therefore Christ bids them, Goe yee cursed into everlasting fire, &c. and all to shew the miserable condition of those that are there.

And last of all, the eternity of the punishment that the damned shall suffer there, addes not a little to the misery of the wicked, that they shall suffer, and endure the heate and burthen of Gods wrath for ever. It shall never have an end, it shall be without all hope of intermission: for so saith Saint Iohn, the smoake of their torment shall ascend evermore, and they shall have no rest day nor night. What a punishment will this be, let all men and women consider: First, it is the

Rev. 14.
11.

losse of Almighty God, and of his glorious and most blessed presence, which the Saints and Angels alwayes enjoy; which is his love, his mercy, his bounty, his beauty, his gracious aspect, and all his eternall attributes: the losse of heaven, which is unspeakeable, past the thoughts of man; the losse of the society of all the holy Martyrs, Angels, and Arch-angels, the glory, riches, and treasures for ever, and never to have an end.

So then you see by this which hath bin spoken, what this second death is; and also where it doth consist.

Who they
be that
shall par-
take of the
second
death.

1 Cor 6.1:

Now all the Question will bee, who shall be cast into this Lake of fire? Who are they that shall dye this second death, which is such a miserable and woefull death? For there is no man or woman that liveth, I thinke but they suppose that they shall escape this death, they hope they shall be saved, and so escape this flaming fire, and by that hope they deferre their Repentance till their old age, till they have no other imployment. And there
for

ore now you shall see who they bee,
hat shall be cast into it. Looke, there
re some marked out unto us, Rev. 21. 8.
*The fearefull and unbeleevvers, and ab-
ominable, and murtherers, and whore-
mongers, and sorcerers, and lyars, &c.*
shall have their part in the Lake that
burneth with fire and brimstone, which
is the second death. So then the Holy
Ghost telleth us, that all impenitent
sinners shall be damned, and be cast
into this Lake of fire, which is the se-
cond death; for after this there is no
repentance, no recovery: there will be
a great gulfe, as *Abraham* told *Dives*,
betwene the godly and ungodly; the
godly see and behold the ungodly in
hell, as *Lazarus* did *Dives* in Hell
torments.

Then what a strange thing is this?
The Holy Ghost telleth us who shall
be damned, and cast into the Lake
of fire, all impenitent sinners; the
sophemer, the Drunkard, &c. and
no man (almost) will beleeve
it. Well, the Spirit of God can-
not lye: He saith, *that all the wicked*

and ungodly sinners shall bee cast into the Lake of fire, which is the second Death. Now tell never so wicked wretch of his finnes, as his swearing &c. And what will he say? Tush *God is mercifull, I hope I shall bee saved*; Is not this, I pray, to give the Holy Ghost the lye? Tell the Drunkard, or the prophaner of the Lord's day, that they must one day give an account of this their ill language, and rude behaviour, or that they shall be damned; doe they beleeeve this? Oh no; for if they did beleeeve it, how durst they be so bold to live in sinne? Well, howsoever these vile wretches say, they hope to be saved as well as the best of them all; yet know, this is the truth of God: The Holy Ghost telleth us plainly, *that all unbelievers, and thieves, and murtherers, &c. shall be cast into the Lake of fire and brimstone, which is the second death.*

But unto you, whose hearts do tremble for feare of these things, whose soules doe melt for feare of this *second death*: If you would know

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Well
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e tru
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So then, would you know what
manner of men and women shall e-
scape this second death, & eternall dam-
nation in this Lake of Hell fire? why
the Holy Ghost saith, they, and none
but they, that have their parts in
the first Resurrection. So then it is ma-
nifest

Such as
have part
in the first
Resurre-
ction, shall
escape the
second
death.

Eph. 3.1.

Rom. 6.4

nifest in these words, that there be two Resurrections, and also a double death: the Children of GOD, they have a double resurrection, and one death: But all wicked and ungodly sinners, they have one Resurrection, and a double death. So then let us see what is meant by this first Resurrection, namely, our rising out of the grave of sinne to newnesse of life. This is the first Resurrection. *You that were dead in trespasses and sinnes, hath bee quickned. And we are buried with Christ in Baptisme, that like as hee rose againe to the glory of his Father, even so wee should walke in newnesse of life.*

So then, would you know, whether you shall escape eternall fire in Hell, even this second death? then looke unto your owne soules; are they dead to all your old sinnes, and new sinnes? Are you quickned in the inner man? Doe you hate sinne as well when it is committed by your selfe, as by others? Doe you labour to mortifie, and keepe under the workes

of the flesh, and walke in all holy duties of obedience, both to God and men? Remember what is said, *There is no condemnation to them that are in Christ, which walke not after the flesh, but after the Spirit.*

Rom. 8. 1.

Blessed and holy are they, that have part in the first Resurrection: where hee shewes that none shall bee blessed, none shall have part in the first Resurrection, and be freed from the second death, but such as be sanctified, to live a godly life, that are partakers of the first Resurrection. And therefore if you desire to bee blessed, and to escape the second death, which is, everlasting damnation both of body and soule, then labour here to live a godly life; for these two, Justification and Sanctification, cannot bee severed.

And this is a very great comfort to all the true members of Christ, that doe repent, and leave their sins, and doe strive to conquer their unruly passions, bearing and enduring what wicked men lay upon them patiently, and strive

Use.
Comfort
to the
godly.

strive to live a godly life, though they be in misery, in poverty, in want, and in the end dye the first death of the body, yet they shall bee freed from the second death, that is, from eternall death; the gates of Hell shall not prevaile against them. And therefore as you love your soules, as you desire to be blessed, and to escape eternall damnation, which is the second death: Labour (I say) to have a part in the first Resurrection, to dye unto sinne, before we dye unto nature, and live in newnesse of life.

Rom. 8.

But as for the wicked and ungodly sinners, that live in sinne, delight in sin, that have no part in the first Resurrection; their case is woefull, they be subject to the second, that is, eternall death and damnation: *For if yee live after the flesh, ye shall also dye.*

Rom. 6. 8.

And therefore deceive not yourselves, as many doe; which thinke if they come to Church, heare the Word, receive the Sacraments, all is wel, they hope God will be mercifull to them, and hope they shall not be damned.

Well

Well, marke what I say, thou maist come to Church duely, thou maist heare the Word of God as long as thou livest, thou maist receive the Sacrament as often as thou wilt, but if thou hast not thy part in the first Resurrection, that is, unlesse thou live a godly life, unlesse thou mortifie thy filthy sins, and ungodly desires, unlesse thou become a new creature, surely thy estate is lamentable, and thy part is in the *Lake of fire and brimstone, which is the second death.* And therefore let no man deceive himselfe, to thinke, because he heares the Word, professeth the Gospell, receives the Sacrament, that therefore he is well enough. No, no, though thou heare never so much, if thou live in sinne, in swearing, drunkennesse, &c. thy estate is as woefull as before, because thou art not freed from the second death.

And marke this difference; the children of God have two resurrections, and one death: they rise from sinne in this life, unto a *newnesse and holinesse* of

Note.

of life ; and they rise at the last day unto eternall life in Heaven, and therefore truly blessed. But gracelesse and godlesse sinners have two Deaths, and but one Resurrection : they dye in sin here, they are dead in sinne, and delight in sinne here ; and so they dye the first death of the body : and eternall death, the *second death of body and soule in Hell*. And as they never had part in the *first Resurrection* : so the second Resurrection is onely to Judgement, to Death : nor is that all, to dye, and to goe to Hell : for they shall be in a Sea of miseries, and in an Ocean of calamities ; fire continually flaming about them, and yet not wasted, or they consumed : then the worne of their consciences, which they never felt in their former life, shall bite & gnaw within them : rage & madnesse, and wrathfull indignation be among them, when they shall looke up, and behold the Angels and Saints tryumphing and rejoycing ; what a terrour will this be to them, to behold nothing about them but fearefull black
Divels

Devils affrighted them, Brimstone and hot burning coales under their feete, the revenging hand of God over them, and his Angels powring forth the viols of his wrath and indignation upon them, never ceasing; no intermission, for their torments shall bee both comfortlesse and endlesse: they shall be alwaies dying, yet never dead; they shall be alwaies in the flame, & yet not have any hope to be consumed. Their meat shall be griping hunger & famine intollerable; their drinke shall bee Lakes of fire & brimstone; their pleasure shall be howling & roaring of foule deformed fiends, accompanied with devils, barbarously & cruelly handled. Thus Heaven they have lost, which cannot now be purchased: Hell they have received, and the place must needs be endured; and looke how many sinnes and offences they have committed, and run on Gods score, which their owne consciences can testifie, so many kinds of tortures and punishments are severally provided for them in Hell: O how many causes of weeping, and dolefull

dolefull crying shall those miserable wretches then endure? They shall howle and weepe because they cannot be heard, nor yet appeale from Gods dreadfull judgements: They shall weepe and lament, because their pleasures which they enjoyed in their lifetime, have beene the onely cause which hath brought them to all these woes and sorrowes: They shall weepe and howle, and cry, and no man pittie them; and shall weepe with bitter teares, because they shall know their miseries are past all recovery, and their Repentance too late: Then they will begin to curse their birth-day, & their Parents which brought them up, and the paps which gave them sucke, shall they ban and curse; and the place any wayre that gave them their first breath and will cry, woe, woe that ever I was borne to neglect Gods Commandments, and to breake his Lawes, and neglect his Ministers and holy Word running after my owne invention, and thus have I justly deserved Hell for evermore.

And therefore if you would live when you be dead, you must dye to sinne while you be alive : Onely the penitent sinner shall live for ever in *eternall life* ; onely those which dye to sin, shall escape the *second death*. But the impenitent, that lives and delights in sinne here, shall dye for his sinnes eternally ; nay, he shall never tast of the life to come : but as he would not labour to have his part in the *first Resurrection*, so he shall be sure to have his portion in the *second death* ; which is so fearefull a thing, that it might make even the flinty heart to breake in peices, to lye in fire burning for ever, without any ease or end, and never to consume, nor wast away : Oh then let us looke unto it, and labour and endeavour to have our part and portion in the *first resurrection*, and then shall the *second death* doe us no harme ; but we shall live in joy and happinesse for ever in Heaven with the Almighty, and all the Angels & Arch-Angels, and holy Saints shall be our companions for ever, and without end.



15. *And whosoever was not found written in the Booke of Life, was cast into the Lake of fire.*

TH E former Verse did shew to us the Execution of the last judgement upon all wicked and ungodly sinners; and of that we spake the last time. Now in this verse we may observe the different estate of the children of God, and of the wicked: for as there be but two sorts of men, good and bad, Elect and Reprobate, penitent and impenitent the Children of God, and the limbeck of Sathan: so there be but two places Heaven and Hell, joy and paine, the right hand and left. And the Reward shall be according, either blessed, or cursed; for so Saint Iohn saith here *The Elect shall have eternall life: But they that be Reprobates, shall be cast into the Lake of fire.*

First, concerning the Elect, & those
 that be chosen in the Lord Iesus, and
 whose names be written in heaven: As
 their lives doe differ from the wicked
 and ungodly, so their estate after this
 life is farre different, for they shall be
 blessed and happy for ever. And if
 thou docaske, what is the blessednesse
 that all the Elect shall have? I an-
 swer with Paul, *The eye of man ne-
 ver saw it, nor ever entred it into
 the heart of man to conceive the hun-
 dredth part of this happinesse*: Yet wee
 may out of the Word of God gather
 some relish of it, as it is described un-
 der us.

2 Cor. 2.9

I:
 Wherein
 mans hap-
 pinesse in
 death con-
 sists.

1 Cor. 15.
 28.

And first and foremost this blessed
 estate of the godly at the last day, stands
 in this; that God shall be all in all un-
 to us: What good thing soever the
 heart of man can wish or desire, that
 will God bee unto us. If thou desire
 health, God will bee it unto thee:
 honour, or pleasure, Almighty God
 will be all in all unto us: nay, every
 child of God shall have, as it were, a
 kingdome, *Come yee blessed, &c.*

Math. 25.

P

Second-

First

2.
Rev. 21.

1 Cor. 13.
18.

John. 17. 3.
Revel. 21.
Ps. 17. 15.
Rev. 22. 3.

3.

Phil. 2. 24.

Secondly, in the Kingdome of heaven there shall be no manner of want ; for wee shall be freed from all sinne, and all defects in body and soule shall bee supplied : And although now we see God but in part, yet then wee shall behold him face to face, unto our eternall comfort ; not as in a glasse, darkly ; but see and behold him, even as we are seene and beheld perfectly ; and Iesus Christ, the Lambe of God, which hath beene our advocate ; and the Vision of the Holy Ghost, not hovering, but perfectly and directly ; *and we shall then evermore live in his blessed presence, and reigne with him for ever.*

Thirdly, then all the Elect shall be like unto Christ Iesus : so saith *Paul*, *Hee shall change our vile bodies, and make them like unto his glorious body.* Christ was most holy, pure, incorruptible, and glorious : even so shall wee be ; wee shall bee for ever freed from sin, Sathan, Death, Hell, and the Grave. And at the point of death let us intreate the Lord, that hee would be a Fountaine of ever-living Water to besprinkle

besprinkle our soules and hearts, for his sonnes sake Christ Iesus.

Fourthly, in heaven we shall reape endlessse joy, and eternall happinesse; and shall delight in praising of God for ever: so as we shall keepe a perpetuall Sabbath, and rest in the service and worship of God for ever: where wee shall have joy without sorrow, a day without night; no valley of teares, but a *Syon* of glory, and endlessse comfort. And this shall be done unto all which feare God, and whose names shall bee found written in the booke of Life.

Plal. 16.

13.

Vse.

Mal. 3. 14

Oh then, cursed bee these men and women, which thinke and say, It is in vaine to serve the Lord: or as *Pharaoh* said, who is the Lord, that I should feare him? Oh no, then men shall know, it is not in vaine to serve the Lord: for if we will not be carefull to keepe a good conscience, and serve God aright, and so goe to Heaven by example; we then must expect to goe to Hell with company: Nay, God will put a difference betweene

them that serve him, & serve him not. And this should encourage all men to labour to abound in all holy duties, seeing God will reward even the least worke of Faith.

If thou give but a cuppe of cold Water in the name of Christ, verily thou shalt not lose thy reward. Though our Workes cannot any way merit, yet hee will in mercy, for his Sonne Christs sake, thus crowne the good Workes of his Children.

And seeing a few shall be saved, O let us labour to bee of that little flocke; let us above all things seeke this Kingdome of God. If thou obtaine this, thou art happy and blessed, although thou lose all the World besides: And if thou lose it, thou art miserable and wretched, though thou winne the whole World. O then what madde men are wee, if we doe never seeke for this, or dreame of Heaven, untill we have one foot in the Grave, or in Hell! Let us not then thinke to gaine a Kingdome so easily:

we cannot goe to Heaven on beds of Downe, but wee must strive to enter therein; not easily, we must take paines; for what is got without? And as life is sweet, joy, riches, honour, and pleasure are sweet: So to have for ever without feare of losing, this is a blessed thing; for so it is with them that be in possession of this Kingdome; they shall bee out of all feare to lose it, but shall reigne with Christ for evermore.

Thus (in some sort) you may conceive the blessed, and most happy estate of all the Elect and faithfull children of the Almighty, which ought to stirre us to repent, and turne to God.

But what shall become of the rest, the ungodly sinners? of them, whose names be not written in the Booke of life? Alas, poore wretches, distressed soules! it grieves me to thinke of them, it would make a mans heart for to melt, to thinke on their most woe-full misery: And I quake to speake, to thinke what shall become of them

Math. 25.

them after this life. The holy Ghost saith here, *They shall be cast into the Lake of fire.* What shall become then of the sweare-drunkard, &c. *They shall be cast into the Lake of fire.* And so saith Christ, *Ye are caused into everlasting fire, &c.* This is their end, and this is their portion for evermore. Ah miserable wretch, ah vile creature, ah miserable sinner, it had beene farre better for them they had never beene borne, or had beene rather Toades or Serpents than men. For besides this, that they shall be cast out of the glorious and comfortable presence of Almighty God, and his holy Angels, *they shall be cast into the Lake of fire for ever.*

Concerning which Lake of fire, into which all impenitent, and hard-hearted sinners shall be cast for ever, I have already described unto you; and for a conclusion, to put you still in mind of this Lake, this Hell, this Tophet, this place of torment, which will never have end, I will set downe in three speciall poynts, and that briefly.

First.

First, the extremity of it.

Then secondly, the perpetuity of it.

And thirdly, that it is remediless

All which well considered, methinks it should make the flinty hearts of sinners to melt, and to breake in peeces, for feare they doe come into this place of torment, into this Lake of fire.

And seeing the Spirit of God doth repeat it againe and againe, that all rebellious sinners shall bee cast into the Lake of fire, it is to shew, that men doe little consider of that, they doe not tremble at it; and therefore he beates upon it, to teach us, that it is a speciall point to be thought on, to mollifie our hard hearts.

And first concerning this same Lake of fire. In that it is named her *Lake of fire*, this noteth to us the extremity of the torment, that it is a place of endlessse woe and unspeakable paine. The Scripture affords it sundry names, to set forth the unspeakable torments thereof. *All wicked and impenitent sinners shall bee*

I.
The extremity
of it.

Rev. 21.8.

Luke. 13.
28.

cast into the Lake of fire. For of all torments, none is so extreame as fire. And Christ saith, *There shall bee weeping, wailing, &c.* and it shall be most hot, and yet most cold, which shewes the strangenesse of this fire, &c. Againe, *Their worme shall never dye,* Mark. chap. 9. ver. 44. That worme which shall gnaw their consciences, even the torment of their consciences. Oh what a woefull thing is this, for any man or woman to have a worme continually to gnaw their bowels within, never to let them alone, or to give them any rest ! Such shall the misery be of the wicked. Againe, *Tophet is prepared for the King, hee cannot escape, and it is deepe and large, and the burning thereof is fire and much wood, and the breath of the Lord as a River of Brimstone shall kindle it.* Esa. 20. 33. So as the wrath of the Lord shall be as bellows to blow it, and as a River of Brimstone to maintaine it.

By this you may a little conceive the extremity of this woefull Lake of Hell fire. But if I had the tongue

of men and Angels, I could never expresse it to the full. For as the joyes of Heaven be unspeakeable, so the torments of Hell cannot bee expressed, at what time the full wrath of God shall feede upon the Reprobates, both body and soule, and shall feed upon them for evermore.

Now to the end you may the better conceive the extremity of it, you must know, that the torments of hell be universall, even in all the parts of the body, and faculties of the soule at once: the mind, the will, the Conscience, the affection, the head, the heart, &c. all at once shall be tormented. The paines in this life are (for the most part) particular in some part of the body; but in this fire the sinner shall be tormented in all parts at once; and yet wee may see, that some paines there be, as is the *Convulsion*, or the *Stone*, &c. which men would not willingly have for a whole world. Alas, what a woefull thing will this bee, to be tormented, even in all and every particular member so
extreame-

extreamely ? Let one example serue in this point : The rich Glutton cryes out, *Oh I am tormented in this flame !* *Luke 16* The torment and heate was so great, that he would have given euen all his world if he had bin King, that he might haue had water as would haue steeke upon his finger, to haue cooled his flaming tongue. Thus you see, that this fire is most extreme and woefull, and yet men will not beleewe it, they feare it not.

Math. 6.

But let every one thinke on the most woefull and extreame paine of this Lake of fire, and let us make that use which our Saviour teacheth us, *if thy right hand or foote, that is, any thing neuer so sweet, or neuer so profitable, neuer so deare, or neare unto us, Let us cut them off, and cast them from us :* That is, let us forgoe, and forsake them all, for it is better to goe lame into Heaven than rich into Hell : it is better to goe naked into Heaven, than in costly apparrell to Hell. Oh therefore let all carnall men, and all ungodly sinners, that live in pleasures, and

and in sinne, know they shall pay full
dearely for these things, even the losse
of their owne soules in Hell for ever.

Secondly, as the paines of Hell bee
catelesse, and most extreame, so they
beendlesse and perpetuall, no end of
them for evermore. So *Abraham*
tells the rich Glutton, *You that bee*
there, cannot come hither. Luke 16.
And so saith St. *John*, Revel. 21. *It is*
a Lake of fire and brimstone that bur-
nth for ever. So, *Goe yee cursed in-*
to everlasting fire. *Maib.* 25. 41. It
can never be quenched, when as dam-
ned sinners shall lye therein many
thousand yeares, yea, as many as there
be Starres in Heaven, and yet never
to have an end. If a man should but
once every thousand yeares, take one
spoonefull of water out of the Sea,
how many thousand yeares would bee
expired before he should have emptied
the same?

2.

The per-
petuity
of it.

Oh consider this, you that forget
God; consider this, you which con-
temne the Word of God, prophane
the Lords Sabbath, that make no con-
science

science at all of drunkenness, but rather count it good fellowship, and will bragge and boast of it. What a treasure of plagues the Lord hath reserved for the damned? Oh let us thinke often of this, that these same torments bee both endlesse and easelesse. Oh what mad men and women, and what fooles be we, that we will now enjoy the pleasures of sinne for a season, and then to lye in torments for ever? What shall it benefit or profit us, to enjoy a little worldly pelfe, money, Lands, or livings here, for to live in all pleasures and delights some sixty or eighty yeares, and then to be tormented in Hell fire for evermore? and yet doe we see that such is the extreame folly and madness of many men, that they will have their penny-worths here, although they pay never so deare for them in the life that is to come.

3.
Remedi-
lesse.

Thirdly, these torments, as they be endlesse and easelesse, so they be remedlesse. This we may behold of the rich Glutton in Hell, who would have
given

given a world, if he had beene owner of it, and yet for all that could he not have it; it was then denyed him. For there is no ease nor remedy in Hell, no Redemption after Death, no Silver, nor Gold, no wit nor policy, no appealing to another Iudge; but he must live by it for evermore, even in this close prison, untill he hath payed the Debt, and uttermost farthing. For if all the blessed Saints and Angels in the Kingdome of Heaven should fall downe at the feet of Christ, to beg but for one soule, it could doe him no good, Christ would deny them all, they must have the repulse.

Oh then consider this: this is it that ought to make all men for to quake, and all hearts to tremble, that in hell is no ease, nor hope of Redemption. This is that which makes the Devils and damned Spirits to feare, and to tremble, and yet it cannot move flinty and stony-hearted sinners once to be afraide. O then I beseech you, let us thinke of these things now in these dayes of mercy: Now is remedy to be had,

Exhortation.

had, now we may avoid this woefull misery, now we may escape this fearefull torment and wrath to come.

If we will now repent, if we will now leave our sins, and begge pardon of Almighty God for them, we may escape: but after death there is no time of mercy, but onely judgement and torment, but fire and brimstone, and the wrath of God for evermore: And therefore now let us repent, let us bewayle our sinnes, while we have both time and breath to repent, and live as the servants of God, and not as the slaves of sin and Sathan any longer, and then the gates of Hell shall not prevaile against us, nor the second death triumph over us.

Our blessed Saviour telleth us, that the soule of the poore begger is more worth than many thousand worlds. And therefore the losse of a soule is greater than the losse of the whole world: *What benefit were it for a man to winne the whole world, and presently to lose both life and soule?*

If a man would lose House, Land,
Wife,

Wife, Children, and all that he hath,
 yet it is nothing in comparison of his
 soule; that is a losse of all losses to be
 severed from God, and from Christ,
 and to be in Hell torments for ever. Oh
 then let us know what our soules bee
 worth, and what Christ paid for the
 ranfome of them, and let us learne
 to prize them above the whole world.
 But alas, men cannot so esteeme of
 them: oh no; men will for one penny
 with *Iudas*, or an houres pleasure, ha-
 zard losse of soule and body for ever-
 more. Ah poore soule, thou didst ne-
 ver yet know what thy soule is worth.
 Christ *Jesus* saith, it is more worth
 than all the world. Oh, let us esteeme
 of it, and valew it, and account all ri-
 ches, pleasures, or profits as dung, so
 that our soules, our poore soules may
 be saved in the day of our Lord. For a
 conclusion to this purpose; let us re-
 member the words of Saint *Peter*, The
 world that then was, perished, over-
 flowed with water. Againe, Saint
Peter gives us here a good lesſon, and
 tells us, that the *Heaven and Earth*
 which

2. Pet. 3. 6.

2 Pet. 3. 7.

which are now, are kept by the same word in store, and reserved unto fire, against the day of Judgement: and of the destruction of ungodly men, verse 9. The Lord is not slacke, but patient, verse. 10. Howbeit the day of the Lord will come as a theefe in the night, in the which the Heavens shall passe away with a noise, and the Element shall melt with heate, and the Earth with the workes therein shall be burnt up. Seeing therefore that all these things must bee dissolved, what manner of persons ought yee to bee, in holy conversation and godlinesse, looking for, and hasting unto the comming of the day of God, by the which the Heavens being on fire, shall bee dissolved: But wee looke for new Heavens, and a new Earth, according to his promise, wherein dwelleth Righteousnesse. Wherefore beloved, since yee looke for such things, be diligent, that yee may bee found of him in peace, without spot, and blamelesse. And suppose that the long suffering of our Lord, is salvation.

1. Pet. 4. 7. Now the end of all things
is at hand: be ye therefore sober, and
watching in prayer.

Luke. 21. 34. Take heede to your
selves, lest at any time your hearts bee
oppressed with surfeiting and drun-
kennesse, and cares of this life: and least
that day come on you unawares. For
as a snare shall it come on all them that
dwell on the face of the earth. Watch
therefore, and pray continually, that
ye may bee counted worthy to escape
all these things that shall come to
pass, and that ye may stand before
the Sonne of man. For it is hee that
will say, Arise ye dead, and come
to judgement.

Now I have done with the Text, and
have shewne you the way to get a
good conscience, and the benefit of it,
and likewise the reward of an evill
conscience; which is, the Lake that
burneth with fire and Brimstone for
ever. Now I will not leave you in
horror and dread in the conclusion of
the Text, being the last words of it;
but I will comfort you with the de-

scription of heaven, and with the joyes thereof, as Saint *Paul* relates in the first Epistle of his to the *Corinthians*, 2 Chap. verse. 9 *The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that love him.*

If the holy Apostle Saint *Paul*, being taken up into Paradise, heard such words which cannot be spoken, & are not possible for man to utter, as he testifieth of himselfe, 2. *Corinthians*, 12 chap. verse. 3. How should I take up on me, to shew you those joyes, which neither eye hath seene, nor eare hath heard. nor ever entred into the heart of man?

Herein I know mens minds will run upon needlesse curiosities, which is no part of my duty to satisfie: as also to shew you mine owne devices and imaginations, were a thing to shew forth mine owne folly. But so far forth as mans reason may search, at there we must stay, for mans reason in spirituall affaires, is altogether fo

himselfe: nay rather, to farre farther
 Gods Word doth instruct us, wee
 may be desirous to learne; as also to
 be content, although many things be
 hid from us. Let it therefore bee suffi-
 cient unto us, if we may have but a
 taste of those joyes, and that it pleaseth
 God in a measure to grant us some
 knowledge of them. *Adam* being in
 the earthly paradise, knew not all the
 secrets and commodities thereof: and
 now shall we thinke to attaine to the
 full knowledge of heavenly Paradise?
 But seeing God doth grant us the un-
 derstanding of these matters but after
 sort, he doth it for our good; that
 seeing those joyes which we can con-
 ceive, are surpassing excellent, and yet
 the heavenly joyes doe surmount our
 conceits, by many degrees further, we
 might the more bee drawne in love
 with God himselfe, who hath ordained
 such care, unspeakable, incomprehensi-
 ble, and endlesse excellencies for them
 that love him, & live in his obedience.
 Will not shew you what a blessed life
 and what they enjoy in heaven: A

blessed life is the fruition of God him-
 selfe, which is our chiefe good, the
 most plentiful fountaine, and treasure
 of all goodnesse: in whom all godly
 men, that dye in a true and lively Faith,
 and invocation on the Sonne of God,
 are raised from the dead, and delivered
 from all evill: and united to the quire
 of Angels and Saints in heaven; and
 there behold God the Father, Sonne
 and Holy Ghost; not in a Glasse or
 Riddle, or darkly, but face to face; ever
 as I am seene, and live free from all ca-
 lamities, miseries, diseases, labours, and
 griefes; and with ineffable joy and
 comfort celebrate Gods praise in all e-
 ternity. For the World is but a valle
 of teares, and this life is full of all sort
 of miseries; but God in the Life to
 come will wipe them all away, and
 Death shall be swallowed up in victo-
 ry; and hee will take away the re-
 proach of his people from off the earth.
*Esay 24. 8. Hee will swallow up death
 in victory, and the Lord God will
 wipe away teares from all faces: and
 the rebuke of his people shall hee take*

away from off the earth : for the Lord
 hath spoken it. In so great felicity
 shall the righteous live for ever , and
 receive a Kingdome of Glory : Of
 which Saint Paul saith, that we must
 through much tribulation enter into
 the Kingdome of Heaven : and of this
 Kingdome we are heires, and the Sons
 of God the most high : For David af-
 firmes as much. *Thou, O God, hast made*
me to have Dominion over the workes
of thy hands : thou hast put all things
under his feete : In heaven we shall be
 free from the contagion of sinne, and
 faults of the Divell, and be so secure,
 that we shall feare none evill ; for the
 Lord will rule us with his right hand,
 and defend us with his holy arme. As
 for considering our owne great un-
 worthinesse, we might with the Pro-
 phet David breake forth into the prai-
 se of God, *Psal. 144. 3.* and say ; *Lord,*
what is man that thou hast such re-
spect unto him : or the Sonne of man,
that thou so regardest him ? Now as the
 prophets doe stir up the peoples minds
 to serve and honour God ; by setting
 before

Act. 14. 22

Psal. 8. 6.

before them the temporall blessings of this life; and thereby giving them an earnest of greater blessings to come. so is the happy estate of everlasting life described unto us by such earthly comparisons, as our naturall capacity can conceive: That we beholding in mind and contemplation, those wonderfull joyes which wee can conceive, may grow into admiration of those heavenly and incredible excellencies, which are altogether past our conceits, and far beyond our reach and understanding. For as spirituall blessings doe farre surpasse corporall blessings, so heavenly joyes doe farre exceede all earthly glory: Yea, and these secretly secrets of another life, are much hidden from flesh and blood, that all the learning of the Wise men of the world, can come nothing near them. That in this case they may truly say with the Astrologers of King Nabucadnezar, Dan. 2 *It is a rare thing and there is no other that can declare them, but God himselfe, whose dwelling is not with flesh.*

But let us a little behold what flesh and bloud hath set downe, concerning these joyes of Heaven. In the Turkish *Alcoran*, that is a booke which they use instead of a Bible, which booke *Ma-homet* their Prophet left unto them, as the learned have searched out: thus the joyes of Heaven are set downe. Their Prophet promiseth them, garments of silke, of all sorts of colours: bracelets of Gold & Amber; parlours & banquetting houses upon floods and Rivers; vessels of gold and silver, Angels serving them, bringing in gold, milke; in silver, wine; lodgings furnished, cushions, pillowes, and downe-beds; most beautifull women to accompany them; gardens and orchards, with most excellent arbours, fountains, springs and all manner of pleasant fruits: rivers of milke, honey, and spiced wine; all manner of sweet odours, perfumes, and fragrant scents: and to bee short, whatsoever the flesh shal desire to cate: thus fleshly people have a fleshly religion, and a fleshly paradise to inhabite: and sensuall men have imagined the

The Turkish Paradise.

joyes of Heaven according to their sensuall delights : and yet to them that have any sence or reason, it cannot chuse but seeme to end all in a fable : These joyes are seen in Princes Courts; these joyes are seene in the Turkish Kingdome : but the joyes of heaven are such, that no eye hath ever seene their.

But to leave these deceived Turkes to their false and feigned joyes, let us consider what others have imagined, not much unlike to this; which is expressed by way of comparison, of a poore mans miserable estate suddenly changed, into most unlooked for happinesse; whereby the joyes of another life may appeare by the miseries of this. As if a poor man that were out of his way, wandering alone upon the Mountains, in the midst of a darke and tempestuous night, farre from company, destitute of money, beaten with raine, terrified with thunder, stiffe with cold, almost famished with hunger and thirst, & neare brought unto dispaire, with a multitude of miseries, should, in the twinkling of an eye, be placed in a goodly, large,

and rich Palace, furnished with all kind of cleare lights, warme fire, sweet smells, dainty meates, soft beds, pleasant Musicke, fine apparrell, and honourable company, all prepared for him, and attending his comming to serve him, to honour him, and to annoint and crowne him a King for ever. Behold the miseries of this life, and the joyes of another; yet is this but an imagination, and the wit and wisdom of man can devise a great deale more; and yet all are farre inferiour in degree to those true joyes that hereafter shall be found. See how the inventions of men, blinded with their naturall conceites, run all upon outward comforts, and sensuall joyes, all for the body; and as for the soule, that is not once remembered.

Now from the devices, inventions, and imaginations of men, all which come nothing neare to the effect of this matter: let us come to heare the Revelation of the Scripture, and if anywhere this blessed estate be to bee found, wee shall read it in the Booke of

This change is sudden & unlocked for.

of the *Revelation*: Wherein although many things be hard and intricate and passing mans understanding, yet is this matter lively described after a measure, and in a sort under the name of the City of God, and the heavenly *Ierusalem*. And strange it is, that those matters, that neither eye hath seene, nor eare hath heard, nor ever entred into the heart of man, should so much be opened and revealed, as there we may read, *Revel. 21*.

The Description of the place where these joyes are to bee found, under the name of *Ierusalem*.

First then let us speake concerning the place, then concerning the commodities thereto appertaining. The place is heavenly *Ierusalem*, the City of God, the land of the Elect: which the Apostle describeth after this sort: *And I Iohn, saith hee, saw the holy City, new Ierusalem, come downe from God, out of Heaven, prepared as a Bride, trimmed for her Husband.* Whereof the Prophet *Esay* speaketh in the person of God, *Chap. 65. 17.* *For loe, I will create new Heavens, and a new Earth, and the former shall not bee remembred, nor come into minde.*

But

But be you glad, and rejoyce for ever, in the things that I shall create. For I, behold, I will create Ierusalem, as a rejoycing, and her people as a joy. And I will rejoyce in Ierusalem, and joy in my people, and the voyce of weeping shall bee no more heard in her, nor the voyce of crying; and where we shall sing no more the song of Babylon, but the song of Syon, saying, Hely, hely, hely, Lord God of Heaven and Earth.

Of this heavenly Kingdome we may say with David, How amiable are thy Tabernacles Ob Lord of Hoasts! my soule longeth, yea, even fainteth for the Courts of the Lord: my heart and my flesh cryeth out for the living God. Blessed are they that dwell in thy house, they will be still praising thee: For a day in thy Courts is better than a thousand: I had rather bee a doore-keeper in the house of my God, than to dwell in the tents of the wicked. These bee the Tabernacles of health and security: The Lord himselfe saith thus: My people shall dwell

Psal. 84.1
2.

2 Esd. 7.
53.
Elay 32.
in 18.

Ezek. 34.
14.

is a peaceable habitation, and in sure dwellings, and in quiet resting places. Of this the Lord saith, I will feed them in a good pasture, and upon the high Mountaines of Israel shall their foode be : there shall they lye in a good fold, and in a fat pasture shall they feede, even upon the Mountaines of Israel, and shall possesse a Kingdome which cannot be shaken. And this Kingdome of Heaven is such a Kingdome, that it is past thought ; it is very spacious, it is a Paradise, it is the Kingdome of Grace, it is the Kingdome of glory ; it is the Kingdome of our God, the Kingdome of Christ, a Celesstiall Kingdome : A Kingdome not made with hands, but an immortall Kingdome, because it is established by grace. It is a Kingdome, who hath a King that never dyes, nor is subject to change, but hath durance for ever and ever ; and at whose Right hand are pleasures world without end. It is likewise all glorious within ; the Gates are of Pearle, and the coverings are all of fine Gold, and the pavements are of precious

precious Stones : Our meate shall bee *Manna*, which is the Angels food : our Drinke shall bee Wine, our Musicke Quires of Angels; and if we desire voyces, there shall be the *Seraphims* and *Cherubims*, with the foure and twenty Elders, falling downe, and saying, *Holy, holy, holy, Lord God of Hosts*. And if we be loath to goe to this place, it is because we doe not know how to come thither, even as a Childe, that will cry to goe from the Mother to the Nurse. This Kingdome is that, of which *David* saith, *I had fainted, unlessse I had beleevved to see the goodnesse of the Lord in the Land of the living*. In which we belcove, we shall see so many, and so great good things of the Lord, prepared for them that love and expect him. For since the beginning of the World, men have not heard, nor yet perceived by the eare; neither hath the eye seene, O God, besides thee, what hee hath prepared for him that waiteth for him. How excellent is thy loving kindnesse O Lord ! therefore the children of men put their trust

Ps. 27. 13

Esay. 64. 1

Psal. 36. 7
8.

trust under the shadow of thy wings:
They shall bee abundantly satisfied
with the fatnesse of thy House, and
thou shalt make them drinke of the Ri-
ver of thy pleasures: For with thee is
the Fountaine of Life: In thy light
shall we see light. This is that holy
City spoken of in Revel. 21. 21. and so
forwards: of which St. Iohn saith, The
twelve gates are twelve Pearles: e-
very severall gate was of one Pearle,
and the streetes of the City were pure
Gold, as it were transparent glasse:
And I saw no Temple therein; for
the Lord God Almighty and the Lambe
are the Temples of it: And the City
had no neede of the Sunne, nor of the
Moone to shine in it; for the glory of
God did enlighten it, and the Lambe is
the light the city: And there shall bee
no night there, and they need no Can-
dle, neither the light of the Sunne:
For the LORD giveth them light,
and they shall reigne for ever and e-
ver.

Of this heavenly City speaketh the
Esay 25. 6 Prophet Esay, In this Mountaine
shall

shall the Lord of Hosts make unto all people a Feast of fat things : a Feast of wine on the lees : of fat things full of Marrow : of Wines on the lees well refined. David resolves thus : As for me, I will behold thy face in Righteousnesse : I shall be satisfied when I awake, with thy likenesse. Thou wilt shew me the path of Life : In thy presence is the fulnesse of joy, and at thy right hand there are pleasures for evermore. This is the Holy of Holies ; it is holy in respect of the glorious company that is in it : for there are none but Saints and Angels ; And it is most holy, because the sacred presence of the Deity is there.

Psal. 17. 15

Pl. 16. 11.

Oh glorious Banquet, oh heavenly Seates, O eternall Mansions, in which the Soules of the blessed alwaies are replenished, and with all godly joyes shall abound ! And being adorned with Crownes, they shall adist the Angels singing in a Regall Throne, that shall be made worthy of eternall life : And which is the highest happiness of all, they shall enjoy continuall conversa-

conversation with Christ Iesus, with his Arch-Angels, Angels, & the higher Powers, Thrones, Dominations, Principalities, and Powers, that exceed all Gold, precious stones, and the bright rayes of the Sunne.

As for the King of Heaven, nothing can be said sufficiently; for hee exceedeth all hearts thoughts: If *Peter*, who saw our Saviours Transfiguration in the Mount in a Cloud, that was but an Image of the glory that was to come, said unto Jesus, *Master, it is good for us to bee here*, rejecting all worldly pleasures from his minde in respect of that: what shall wee say, when the very truth shall appeare, and wee have the fruition of the same? Likewise in the Epistle to the *Hebrewes*, 12.22. we may behold the blessed estate of those that shall enjoy the life to come, *Yee are come to the Mount Sion, and to the City of the living God, the Celestiall Ierusalem, and to the company of innumerable Angels: and to the congregation of the first borne, which are written in Heaven.*

Heaven, and to God the Iudge of all, and to the spirits of just and perfect men, and to Iesus the Mediator of the New Testament. And how this heavenly City, and new *Ierusalem* is described, we may read it notably set downe in the one and twenty Chapter of the *Revelations*; where by divers earthly similitudes the glory thereof is shadowed: setting forth the same by those things which make earthly Cities famous and admirable: as the great compasse and height of the Walls, and stately building: the gorgeous furniture thereof, Jewels, and precious Stones, pleasant rivers, and the Tree of Life in the midst thereof; no night in the City: but let us behold the order and frame of the City, as we may reade in the afore said 21. Chapter of the *Revelations*, whither I will I referre you. The matter declared is as followeth, beginning at the 12. Verse of the Chap. *This City Ierusalem, had a great Wall, and high, and the gates twelve Angels, and the names written, which are the twelve*

R

Tribes |

The
Church
dispersed
through
the world.
Therefore
the gates
East, west
North,
South.

Tribes of the Children of Israel. On the East part, there were three gates: and on the North side, three gates: and on the South side, three gates: and on the West side, three gates. And the Wall of the City had twelve foundations, and in them the names of the Lambes twelve Apostles. And the City lay foure square, and the length as large as the breadth of it: and the length and the breadth of it, & the height of it were equal. And the building of the wall of it, was of saipee: and the foundations of the wall of the City were precious stones: all manner of precious stones. And the twelve gates were twelve Pearles, and every gate was one Pearle, and the Streets of the City were pure gold, as flowing glassse. The names of the precious stones are in them there recited.

Oh glorious City of God! Thou art a River, the streams whereof shall make glad the City of God, the place of the Tabernacles of the most High: but of which, thou O Lord shalt make them drinke of the River

by pleasures. A Torrent of pleasure, Psalm 23. 5
 a full cup running over: in which the
 Saints of God rejoyce in Christ, cloa-
 thed in white, and following the
 Lamb wheresoever he goeth; and
 with the Angels sing to the Lord,
 saying, Salvation to our God, which
 sitteth upon the throne, and to the
 Lamb. Amen. Blessing, and glo-
 ry, and wisdom, and thanksgiving,
 and honour, and power, and might bee
 unto our God for ever, and ever.
 Amen.

You see in these words, how glo-
 rious this City of God is, the Walls
 of Jasper, the foundations of preci-
 ous stones, the gates of Pearles, the
 pavement of pure Gold. And if the
 walls, streetes, and gates be such, how
 much more joyfull, comfortable, and
 incredible are those things within the
 City? for wee must perswade our
 selves, that there are many hidden
 treasures, and matters of farre more ac-
 count. Many things spoken of the
 outward place, but those things which
 are within are unsearchable. According

to that we reade, *Revelations 2. Vers. 17.* To him that overcometh, will I give to eate of the manna that is hid, and will give him a white stone, and in the stone a new name written; which no man knoweth, saving hee that receiveth it: so secret and hidden are the things within the City.

This *Ierusalem* is also called a Kingdome, *Luke 22. 29.* Therefore (saith Christ) I appoint unto you a Kingdome, as my Father hath appointed to me, to eate and drinke at my table, in my Kingdome, and sit on seates, and judge the twelve Tribes of Israel. And to comfort the godly in all wants, distresses, and necessities in this World, Christ saith unto them. *Luke. 12. 31.* Fear not little flocke, for it is your Fathers pleasure to give you the Kingdome, and what greater preferment can they looke for? Yea, which is more, that which but one can have in a Realme here every one shall be as a King. Else how should it be true which we read *Revel. 3. 11.* Behold, I come shortly

hold that which thou hast, that no man
take thy Crowne. And that which the
Apostle speaketh of himselfe in the se-
cond of Timothy, Chapter the fourth,
Verse the seaventh: I have fought a
good fight, and have finished my course.
For henceforth is laid up for mee the
Crowne of righteousness. And the
four and twenty Elders cast downe their
Crownes before the throne of God, Re-
velations 4. Chapter. Verse. tenth.
Earthly Princes want no worldly
joyes; and they that weare Crownes
in Heaven, shall farre more abound in
all happinesse. Those joyes which are
highest on earth, are of least account in
Heaven, for all shall be Crowned: Ac-
cording to the speech of the Apostle:
2. Timothy. 4. Henceforth is laid up
for me the Crowne of Righteousnesse,
which the Lord the righteous Iudge
shall give, not to me onely, but
unto all them also that love his appear-
ing. Gods Kingdome is not to bee
taken, as our earthly Kingdomes
are; nor is it to be compared to our
earthly, or temporary Kingdome.

Here is

no, he hath left thoſe Kingdomes to the ſonnes of men : as to *David*, *Salomon*, *Hezechiah*, and the like. His Kingdom is not made with hands, it is paſt our imagination; and containes in it, all that can be wiſhed or deſired. And therefore did *Abraham* forſake his owne native Country, his kinred, and his Fathers houſe, to goe out into a Land he knew not : And why did *Moſes* forſake *Egypt*, and not only that, but refuſed to be called the Sonne of *Pharaohs* daughter? Why did ſo many Patriarchs, Prophets, Saints, and holy men and women leave their native houſes, riches, and lay down their treaſures at the foot of the croſſe, and went up and down in wilderneſſes, and in mountaines, and hid themſelves in deſerts, and caves of the earth? Surely for this cauſe, they had reſpect unto the recompence of reward, and that was, *Regnum Dei*, the Kingdom of God, this heavenly Manſion, where they deſired to be, and were aſſured they ſhould fee the goodneſſe of the Lord in the Land of the living.

whi

which hath a Crowne that never fa-
deth, and salvation that never endeth;
an inheritance immortell, and the ha-
bitation perpetuall.

The place of *Ierusalem*, where God
would be worshipped, which was in
Salomons time, is now there,
which wee doe call the Holy Land,
which in times past was so famous,
that all the Nations had recourse thi-
ther. And because Gods worshippe
and service, and his manifold gracious
blessings, powred upon that place,
therefore is the Kingdome of Heaven
compared to this, and called the new
Ierusalem.

Likewise also *Canaan*, that plen-
tiful Land, which flowed with milke
and honey, which was the Land that
was promised to the people of Israel,
is compared to this heavenly habitati-
on. But as many dyed short of it, and
never entred into the land of *Canaan*,
some for murmuring, some for whore-
dome, some for Idolatry, some for one
offence, some for another: So although
we heare of the joyes of Heaven, and

of this new City, and many would enter therein, yet for their manifold offences in this time of our life and tryall, many are debarred from thence, and few are made the Citizens of Heaven. Thus much for the place : now for the commodities.



*The Heavenly joyes of
the Soule.*

THe Commodities which belong to this Heavenly Jerusalem, are first, concerning the Soule, being the principall part of man. Secondarily, as touching the body : for the body being joyned unto the soule, shall bee partaker of this inestimable and everlasting happinesse : that both in body and soule, the whole man may receive his full perfection, as he was at first created perfect. And whereas it is the chiefeſt delight of a godly mind, to ſerve God; eſpecially in the Church, and in the Congregation, in this Cele.

Celestiall Jerusalem, there shall be no Temple, no Church. *And I saw no Temple therein.* How then? why the presence of God himselfe shall be unto them instead of a Temple and Church. *For the Lord God Almighty and the Lambe, are the Temple of it.* And therefore why should men bee so loath to goe into this joy which is so unspeakeable? and as Saint *Ambrose* saith, where we shall have in that Celestiall Mansion, no joy by measure, as in a glasse or cup; no, but a River of joy and comfort, and as it were, overcome with joy: and this joy is, as it were, the wings of the Soule, to carry it away through this valley of misery and adversity.

Thus in the presence of God shall be all happinesse, and at his Right hand there are pleasures for evermore. And as it is said, the foure and twenty Elders fell downe before him that sate on the Throne, and worshipped him that liveth for evermore, and cast their Crownes before the Throne: so shall the Saints in Heaven continually sing forth

forth Gods praises, Revel. 4. 10. and 14. 1. The hundred forty four thousand, which had the Name of God in their foreheads, doe sing a new song before the throne, and no man could learne that song, but the hundred forty and four thousand, which were redeemed from the earth Revel. 7. And there were that were clothed in long white garments, having Palmes in their hands, which cryed with a loud voyce, laying, salvation bee ascribed to him, that sitteth upon the seate of our God. And all the Angels stood in the compasse of the seate, which fell before the seate on their faces, and worshipped God, laying, Amen. Blessing, and glory, and wisdom, and thanks, and honour, and power, and might bee unto our God for evermore. Now shall the mind, heart, thought, and imagination of those that are thus blessed, be filled with all abundance of spirituall comfort. For now wee see, as saint Paul saith, as it were through a glasse, but then shall we see face to face, Revelations. 21. 4. Then shall

shall all errour and darkenesse of ignorance bee utterly taken away : then shall we not desire, as now we doe in this life, to see God, as the Prophet David speaketh, *My soule thirsteth after thee : like as the Hart desireth the water Brookes, so longeth my soule after thee O God, yea, even for the living God : when shall I come to appeare before the presence of God ?* At that time shall all our desires bee fully satisfied ; and that which was desired the Prophet Moses, to see the glory of GOD in this life, Exodus 33. 20. shall then be granted to every one that there shall bee pleased.

The griefe of minde, and sorrow of heart, shall then be utterly removed : no weeping, no mourning, no lamentation to bee heard, thoroughout that holy Mountaine. Behold saith the Prophet *Esay*, in the person of God, Chapter 65. 13. *My servants shall rejoyce, and sing for joy of heart : I will joy in my people, and the voyce of weeping shall be no more heard, nor the voyce*

+

voyce of crying. Rev. 21. 4. For God
 shall wipe away all teares from their
 eyes, and there shall be no sorrow, nor
 any more paine, for the first things are
 past: That is, those things which we
 suffered in this life, shall not molest
 us any more. Then shall sorrow bee
 never felt, complaint shall never bee
 heard, matter of sadnesse shall never
 be seene, neither shall evill successe
 at any time bee feared. No cause of
 feare, no cause of griefe, for that they
 shall possesse thee O Lord, which art
 the perfection of their felicity. In him
 shall we finde all knowledge, all wis-
 dome, all beauty, all riches, all no-
 bility, all goodnesse, all delight, and
 whatsoever besides either deserveth
 love and admiration, or worketh plea-
 sure and contentation. All the po-
 wers of the mind shall be filled with
 the sight, presence, and fruition of
 God, all the senses of our body shall
 be satisfied. God shall bee the univer-
 sal felicity of all his Saints, contay-
 ning in himselfe all particular felici-
 ties, without end, number, or measure.

He shall bee a Glasse to our eyes, Musicke to our eares, Honey to our mouths, most sweet and pleasant Balme to our smell : He shall be light to our understanding, Contentation to our will, continuation of Eternity to our memory. In him shall we enjoy all the variety of times, that delights us here, and all the pleasures and joyes that content us here. Finally, the Soule shall be restored unto the Image of God in a full measure, as it was first Created, and be thoroughly beautified and adorned with all Righteousnesse and Holinesse, all heavenly and spirituall Graces. The consideration whercof must needs be a great comfort unto the Children of God, and cause them the more cheerefully to undergoe the troubles of this life.



*The heavenly joyes of the
Body.*

TH E commodities and priviledges of the body also, thus united to the Soule, shall be many: And first to begin with that which I finde set downe in the Text. *And the City hath no neede of the Sun or the Moone to shine in it: that is, there shall be seene no earthly wants.* For what a great temporall blessing is the heate of the sunne, most comfortable to man and beast, which bringeth forth the fruits of the earth for mans food, and without the which, all things seeme to be sad and lowering? But then shall we not neede this benefit: for the presence of God shall be more comfortable, and the glory of God shall supply the want of Sun and Moone,

All things then shall be ministred unto us so abundantly, that we shall not so much as once thinke of any want;

wait, whether it bee food, or cloathing, or any comfort of this life whatsoever, as the Prophet *Esay* doth worthily expresse it, *Chap. 49. 10.* *They shall not be hungry, neither shall they be thirsty, neither shall the beate smite them, nor the Sun.* For hee that hath compassion on them, shall lead them even to the springs of waters. Heere the body hath neede of rest, but there shall be no night, neither shall there be any neede of rest: Here, for feare of theeves and enemies, our houses and the gates of our Cities are shut, but there the gates shall not bee shut, but alwaies open, because there shall be no feare of enemies, no feare of future hurts and dangers. They that are oppressed here, had neede of defence, of helpe, and comfort, and hardly is it to bee had in this World. *Lecl. 5. 7. Psal. 10.* *But there shall violence no more be heard of,* *Esay 60. 18.* *There shall every ones cause be heard, and every wrong shall be righted. For there shall be no curse; for not onely the course of sinne shall be cut off,*
but

but all occasions of sinne shall be farre removed from us, and wee shall bee thoroughly reconciled unto our God, and we shall enjoy perfect peace. As no griefe of mind, so no disease of body shall molest us, neither shall there be any use or neede of Physicke. All infirmities shal be turned into perfections, and all deformities shall have an end. That which is now the mighty Conquerour of Mankind, that is, *Death*, shall then bee troden under foote: *For Death shall bee swallowed up into victory, that with comfort wee may say, O Death, where is thy sting? O Grave, where is thy victory?* 1 Cor. 15. And that which our first Parents could not taste of, nor so much as touch it; that is, *of the tree of life*: (for though they tasted of the Tree of Knowledge of good and evill, yet they were soone cast out of Paradise, least they should put forth their hand, and take of the Tree of Life also, and eate, and live for ever, *Gen. 3. 22.*) in this *Jerusalem*, even in the midst of the streete of it shall be the Tree of Life,

1 Cor. 15.

life, and a common passage unto it, *Revel. 22. 2. For this corruptible, shall put on incorruption; and this mortall, shall put on immortality.* Thus shall there bee mirth without sadnesse, health without sicknesse, strength without weakenesse, life without labour, light without darknesse, felicity without abatement, all goodnesse without any evill; where youth flourisheth, that never waxeth old; life that knoweth no end, beauty that never fadeth, love that never cooleth, health that never diminisheth, joy that never ceaseth: there shall be pleasure without paine, and all happinesse without any change, and life without the reach and gun-shot of death; for there shall be life everlasting. Now the Nature of man grieves for the losse of his body, and delights of the World, which Faith alone doth ease, that promiseth an undoubted restitution of the body, under a better condition, and assures him an everlasting life, in which shall be everlasting blessednesse: Then (as I have formerly said) shall the body be
S free

Rev. 7 16.

free from all corruption, and mortality, and all other casualty, or other maulady, or any other paine or grieve; men shall then be like Angels, free from want, and full of all felicity: they shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any heate; for the Lambe which is in the midst of the Throne shall feede them, and leade them unto the living fountaine of Waters: And

Rev. 21.3

God shall wipe away all teares from their eyes. *I saw no Temple therein, that was made with hands, saith Saint John, for the Lord God Almighty, and the Lambe are the Temple of it:* And the City of this our God, hath no neede of the Sun, or of the Moone to shine in it; for the glory of God did lighten it, and the Lambe is the light thereof. And there shall be no more curse, but the Throne of God, and of the Lambe shall be in it: and his servants shall serve him, and they shall see his face, and his name shall bee in their foreheads. Oh the joy! oh the sweet harmony and melody, oh the heavenly musicke

sick

sick, which is sung by the Quire of Angels in the Church Tryumphant, would ravish a Soule on earth if hee heard it; we know that here on earth we have Musicke, which doth delight the eare of man very much; but the Musicke which is above, no eare hath heard; Saint *Basil* saith, that it is more sweet than Devotion, nay, more sweet than Contemplation, and farre sweeter than all things in this World can bee.

Let us be therefore converted to God, with all our hearts, and say, *O how great is thy goodnesse, which thou hast laid up for them that feare thee, which thou hast wrought for them that trust in thee, before the sonnes of men.* And let us with joy exalt our selves: *Even as the Hart panteth after the Water brookes, so panteth my soule after thee O God: My soule thirsteth for God, for the living God: O when shall I come and appeare before God?*

There is nothing so bitter and sharpe in this life, but will bee sweetned in contemplation of the joy of heaven, &

Ps. 31. 19.

Psa. 41. 1.

of eternall life: for in heaven there is neither death, nor mourning, nor wearinesse, nor weakenesse, nor famine, nor thirst, nor corruption, nor want, nor sadnesse at all; so as we may rather bee able to say, What is there not there, then what there is: But as it is written in the 1. *Corinth. Chap. 2. verse. 9.* *The eye hath not seene, nor eare heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love and feare him:* Therefore let no man that hath lived uprightly, feare to dye, or doubt of the joyes of Heaven: for as wee were all borne, so we must all dye: and shall any man thinke to get that by favour, which GOD onely hath himselfe by Nature, immortality; no, hee must change this life, and for this mortall habite, put on an immortall habite, which never fadeth, nor Moth corrupteth.

The godly in this life are as warriors, then shall they come to their owne possession: now they are in the skirmish, then they shall bee crowned

Con-

Conquerours : now they are in the
tempestuous Sea, then shall they bee in
the quiet haven : now in the heate of
the day, then shall they be in the rest
of the evening. Now in place they are
absent from Christ, though in affection
they be present with him : then shall
they follow him, whither soever hee
goeth : now they suffer trouble with
God, though their life bee hid in
Christ : but when Christ shall appeare,
they also shall appeare with him in
glory, *Col. 3. 3. And then also shall they
receive an incorruptible Crowne of glo-
ry. according to that warrant which
was pronounced by a voyce from Heaven,
Rev. 14. 13. Write, Blessed are the dead,
which hereafter dye in the Lord : Even so
saith the Spirit, for they rest from their
labours, and their workes follow them :*
And what joy will thy soule receive at
that day, when she shall be presented
before so honourable and infinite a
multitude, before the seate and Majesty
of the holy and blessed Trinity, with
recitall and declaration of all thy good
workes and travells, suffered for the

love and service of God, when there shall be laid downe in that honourable consistory all thy vertuous deeds, all the labours thou hast taken in thy calling, all thy Almes, and all thy prayers, all thy fasting, all thy innocency of life, all thy patience in injuries, all thy constancy in adversities? And for their further comfort, and in a manner wonderfull astonishment, as the wicked shall bee vexed with horrible feare when they shall see the righteous stand in great boldnesse, and they shall curse their foolishnesse and madnesse for tormenting such unjustly, whom they thought nothing worthy of honour, and yet now see them among the Saints of God: *Wisd. 5. So shall the righteous in their place goe forth, and looke upon the carcasses of the men that have transgressed Gods will, as they have broken the holy Law. Esay. 66. Chapter, Verse 24.* And looking backe upon the dangers which they have passed, and wherein other men are yet in hazard, their joy shall so much the more be increased: For they shall evidently

see, how infinite times they were to perish in this their mortall life, if God had not held his speciall hand over them. They shall see and behold the dangers wherein other men are plunged, and the death and damnation whereinto many of their friends and acquaintance have falne : the eternall paines of hell incurred, by many that used to laugh and bee merry with them in the World : *When as they shall shine as starres, which have converted many unto God. Dan. 12.* As contrarywise, they that by their evill example, and manifold offences, have beene the cause of the downefall of many, shall suffer intollerable griefe.

In earth, no joy, pleasure, or comfort so surpassing, so strange, and so wonderfull, but will breede a satiety, and we shall after a while waxe weary thereof, either desiring greater, or else longing after variety ; for mans nature is given to nothing so much, as to newnesse and novelty : But behold, the joyes of this new *Ierusalem* shall

be so divers, so strange, and so incredible, that we shall never be satisfied therewith. Which in the *Revel.* 2. 2. is expressed in these words: *That the tree of Life beares twelve manner of fruits, and gave fruit every moneth, twelve manner of fruits: there is the diversity of their joy: Giving fruit every moneth: there is the continuall change: still pleasing thy mind with variety, and ravishing thy senses with infinite delight.*

And this may make us more eager after those joyes, because we shall not be long without them. For the time of this life is but short, and the time of this thy tryall in this world, is but in a manner a moment. If our time here should be a thousand yeares, what is it to one day in the World, which hath no night: which be it, that he hath a Sunne rising, yet it shall never have a Sunne setting: an entrance and beginning there is unto these joyes, but the tearmes and date thereof cannot be told. And as the torments of Hell, whereof I have heretofore spoken, are
end.

endlesse, so are the joyes of Heaven beyond all time; as they are remediable, (for out of hell there is no redemption) so are these joyes without all change or alteration; as they are comfortlesse, so these exceede in all manner of comforts, all without reach, without number, without measure.

Thus have I shewed you the joyes of the Kingdome of Heaven, and yet have I not shewed them; for neither can I utter them, nor yet can you conceive them, but wee may ghesse at them. But that which I have already spoken is sufficient, though not for the worthinesse of the cause, or for the satisfying of our infinite desires, yet for edifying, comfort, and instruction. And if I should leade you along with my owne devices and imaginations, it were but a matter to delude you: againe, be not desirous to know more than is fit and convenient. For when we have spoken all, or the learnedst in the world expressed all, yet all must fall short of this marke, to utter the
truth

truth of those joyes. For if no eye hath ever seene them, nor heart of man can conceive them, how is it possible, I say, for me to declare them? But that which we doe know, let us gather to our good, and to our necessary instruction, leaving off to search where God will give no understanding. Hidden they are and unknowne, that we might the more earnestly desire them. For knowne things grow out of love. The consideration of these joyes already recited, may be sufficient to establish us, and to confirme us, that there bee not in any of us an unfaithfull heart, to depart away from the living God. And who would deprive himselfe of those joyes, if they were no other, but such as even our owne mindes might imagine, or our owne hearts conceive? In this case let us be content, there to make a stop, where Gods VVord hath set a full point. And blessed be God, who to encourage us in the way of godlinesse, hath granted us thus to behold these incredible joyes, though it be but in a shadow, and as it were under a veile. How-

Howbeit to shew you all these joyes, and not to apply them, seemeth altogether without use, and without life. The profitable instructions therefore that here-hence may arise, are more than I can utter, yet give me leave to recite some. And thinke, not hardly, though I stay you a little longer. For to heare the discourse of those things which pertaine to the Kingdome of Heaven, I my selfe, which have searched more than any of you, should in this respect forsake my Dyet, and forget to heare how the Clock goes, or the day passes. Suppose wee are now busie in the field at Harvest, unmindfull to come even to our owne Houses: and surely this is a farre better Harvest, and a better graine and commodity than wee can gather in. VVhen it pleased God, I should devise this for your good, it was with comfort: and now I utter it, it is with comfort: and therefore I doubt not, but that you that heare it, heare it also with much comfort.

The first instruction for our use,
may

How to
grow out
of love
with this
world.

may be this, to learne to grow out of love with this present world, and with the transitory pleasures and profits of the same: that so we may prepare our journey to our long home, and to our wished home, and to those houses and heavenly habitations, whose Leases shall never be expired: to our heavenly *Canaan*, and to his new and most beautifull *Ierusalem*. Howbeit for the most part, we are so doted and bewitched with the glistring joyes of this present fading world, that no exhortation or perswasion shall lightly prevaile to withdraw our mindes from thence. Which thing may lively be set forth to your view, by reciting of a Parable, of the custome of a certaine Common-wealth, people, and Nation, which were wont to chuse their King from among the poorest sort of people, to advance him to great honour, wealth, and pleasures for a time. But after a while, when they were weary of him, their fashion was to rise against him, and to despoyle him of all his felicity; yea, the

very

very cloaths off his backe, and so to banish him naked into an Island of a farre Country, where bringing nothing with him, hee should live in great misery, and bee put to great slavery for ever. Which practice, one King at a certaine time considering by good advice, (for all other, though they knew that fashion, yet through negligence, and pleasures of their present felicity, cared not for it) tooke resolute order with himselfe, how to prevent this misery, which was by this meanes : he saved every day great summes of money from his superfluities and idle expences, and so secretly made over before hand, a great treasure into that Island, whereinto hee was in danger daily to be sent. And when the time came, that indeede they deposed him from his Kingdome, & turned him away naked, as they had done the other before, he went to that Island with joy and confidence, where his treasure lay, & was received there with exceeding great tryumph, & placed presently in greater glory than he was before.

This

Simile.

This City or Common-wealth, is this present world, which advanceth to authority poore men, that is, such as come naked into this life, and upon the sudden, when they looke best for it, it doth pull them downe againe, and turneth them naked into their graves, and so sendeth them into another world, where bringing no treasure with them, they are like to finde little favour, but rather eternall misery. The wise King that prevents this calamity, is every one which in this life, according to the counsell of Christ doth seeke to lay up treasure in Heaven against the day of their death, when they must be banished hence naked, as all the Princes of that City were. At which time, if their good do follow them, as God promiseth, then shall they be happy men, and placed in much more glory, than ever this world was able to give them. But if they come without oyle in their lamps, then is there nothing for them to expect but this, *I know you not.*

This famine of money, is not

much

much our good deeds, as the forgiveness of our manifold offences, the amendment of our sinfull lives, the godly and religious care of the life to come. That which we are so greatly in love withall, the Apostle gives us counsell to the quite contrary. Love not the world, neither the things that are in the world, 1 *John*. 2. he addeth the Reason, because the World passeth away. But he that fulfilleth the will of God, abideth for ever. Heaven is not in this life, and wee must looke to be weaned from this world, if ever we will looke to be in Heaven.

The joyes of Heaven, and the desires of the world are quite contrary: for they are too heavy a burden, and doe hinder us from mounting up so high. And herein for the most part, we may be resembled unto the Grasshopper, which is borne and bred, liveth and dyeth in the same ground.

The Grasshopper hath wings, and hoppeth up a little, but presently falleth downe againe: So many of us have often good motions unto godlinesse,

nesse, and the life to come, and againe
all is gone in a moment, and wee re-
turne to our old affections in this
world, as though all our portion were
onely in this life.

✕ Those fowles that feede grossly, ne-
ver fly high: and they which feede
their hearts with things below, cannot
have their affections in Heaven. The
joyes of Heaven being so rare and
excellent, and so surpassing wonder-
full, that they might remove these
heavy, lumpish, and grovelling desires
of this world. The carelesse, earthly,
and worldly minde hath no sight nor
sence, nor feeling of these joyes. But
as the Oxe is fatted in the pasture, and
the Bird singeth sweetly, and feedeth
without feare: and suddenly the one is
driven to the slaughter, and the other
is taken in the snare: so they that are
given to the World, are lulled asleepe
in security, untill the time that death
striket with his Dart, and endlesse
destruction overwhelme them. But
where is that man or woman, which
can say with the Apostle, *I desire to be*
dissolved

dissolved, and to be with Christ, which is best of all. Phil. 1. For they that say such things, declare plainly, that they seeke a Country. Heb. 11. 14. Desiring a better Country than is to be found in this World; that is, a heavenly; and for them hath God prepared a City. Heb. 13. 14. For heere wee have no continuing City, no continuing habitation: Let us therefore seeke a better habitation to come, which is of longer continuance, and free from all miseries.

The next fruit is, that the remembrance of these joyes teacheth us patience in afflictions, in troubles, and distresses. For how troublesome soever this life is here, yet there shall all troubles, miseries, and wrongs be abundantly recompensed. And the Apostle saith truly, Rom. 8. 18. The afflictions of this present time are not worthy of the glory which shall be shewed to us. In the 126 Psalme, They that sow in teares, saith the Prophet, shall reape in joy. And hee that now goeth on his way weeping, and bea-

These
joyes
teach us
patience.

reth forth good seeds, shall doubtlesse come againe with joy, and bring his sheaves with him. Woe be to you, saith Christ, that now laugh., for you shall waile and weepe. Luke 6. 25. And therefore happy shall they bee in another World, who have in good causes suffered wrongs, committing themselves unto God.

Heavenly
joyes compared to a
Harvest.

This time of heavenly joyes, is compared unto harvest, and what care doth every one take to provide good and choise seed, that their Harvest may fall out accordingly? Thy seede is thy thoughts, thy words, thy deeds and conversation. Therefore let me exhort you as the Apostle doth, Gal 6. 7. Be not deceived, God is not mocked; for whatsoever a man soweth that shall hee also reape. For hee that soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the Spirit, shall of the Spirit reape life everlasting. Looke how wee sow so shall we reape: such as our seeds such also shall be our harvest. The day of this our life is but short, but the

membrance of a life well led, shall be comfortable for ever: and this shall for ever and ever be our endlesse harvest: still gathering, still increasing, and never diminishing.

The last thing in the aforesaid 21. *Holinesse.*
Chapter of the Revel. is, *That there shall enter into this heavenly Jerusalem no uncleane thing.* And as in the Prophecie of *Zach.* Chap. 14. ver. 21. *In that day there shall bee no more the Canaanite in the house of the Lord of Hosts.*

The *Canaanites* were a lewd people, and for the same were driven out of the Land: and if they were not worthy to dwell on earth, much lesse shall they bee worthy to be received in Heaven. *Dearely beloved*, saith the Apostle *Saint Peter*, 1 *Epistle* 2. 11. *Abstaine from fleshly lusts, bridle them, keepe them under, for they fight against the soule.* Col. 3. 1. *If yee bee risen with Christ, seeke those things that are above, where Christ sitteth at the right hand of God. Set your affections on things which are above, and*

not on things which are on earth : and mortifie your immoderate affection, and evill concupiſcence. Remember this peremptory word : No unclean thing ſhall enter there, Math. 5. 8. Blessed are the poore in heart, for they ſhall ſee God, Hebrews 12. 14. Follow holineſſe, without which no man can ſee God.

And God grant us this wedding garment of holineſſe, that wee may goe in with the Bridegroom, for wee knew what befall to him that wanted it, Matth. 22. 11. Let us worke out our ſalvation with feare and trembling : Being deſirous to receive a Kingdome which cannot be ſhaken : let us pray for grace, whereby we may ſo ſerve God, that we may pleaſe him with reverence and feare. And ſeeing we have precious promiſes, 1. Cor. 7. 17. 2. Pet. 1. 4. and that more ſurer than the heaven and the earth, H. b. 6. 13. 18. let us cleaſe our ſelves from all filthineſſe of the fleſh and ſpirit, and grow up into full holineſſe in the feare of God. For as they that thus doe his will ſhall

shall enter in through the gates into the City, and their right shall bee in the Tree of Life: so without shall bee dogs, and all uncleane persons, Rev. 22. Let not my last exhortation be forgotten among you. Enter in at the straight Gate: For it is the wide Gate, and Broad way that leadeth to destruction, and many there bee which goe in thereat: Because the Gate is straight, and the way narrow, that leadeth unto life, few there bee that find it.

To adde unto these, one of the greatest joyes among all, is Gods mercy: Whereof we have a sweet taste in this life: for were it not for that, none at all could enter into that place where most joyes are to bee found. For our parents, by Gods just anger according to their due desert, were cast out of Paradise, and an Angell set with a sword drawne to keepe the way, that no man should returne thither; so the only gate to leade us in againe is Gods mercy: Whereof, as the godly & most gracious that are, stand in great need,

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so let none of us all, either abuse Gods mercy, or presume of his mercy, lest we misse of the same. This mercy is called the rich mercy of God, for no treasure is comparable unto it, and as it passeth all understanding, so cannot the deepest reach of man conceive any part of the depth or height thereof: the compasse, the largnesse, the widenesse, and breadth of it is such, that it cannot be measured: and therefore may it well bee called, as it is indeede, both infinite, and incomprehensible. And because no tongue of man can speake it, let Angels bring the message. As we read *Luke 2. 14.* *Glory be to God in the high beaven, and peace in earth and towards men good will.* The Lord of his goodnesse direct our steppes to this Throne of mercy, and cloath us with the garment of mercy: and the Lord this day set his print and scale upon you.

Last of all, for a conclusion, and for admonition, in brieft, I will shew you the right way in dying well, and the comfort of it, which in the end bring

all this joy and happinesse. First by the
vertue of Christs death, death ceaseth
to bee any more a terrour or plague,
but is made a blessing, and a passage
betweene this and eternall life. The
day of death is onely terrible, when
it is joyned with the apprehension
of Gods wrath, and wee defend
us not with the shield of Faith:
when wee dye, wee should rejoyce
in the Lord, for the corruption of
our Nature is quite abolished, and
our sanctification is then accom-
plished. By Death our present miseries
are removed, and the future are pre-
vented. What happinesse is it to
see the glory of Gods Majesty
face to face, to live and abide with
God, and the Holy and blessed An-
gels for ever? And when wee are
joyned to Christ by the bond of the
Spirit in our life time, wee shall e-
ternally remaine with him in unute-
rable felicity. Likewise being once
certainely assured in Conscience of
our being in Christ, let Death come
when it will, wee yet remaine in

Admoni-
tion to all

the Covenant, and shall bee reunited with him, and taken up to everlasting life: and whether we wake or sleepe, or what ever we doe, let us alwaies beare in mind the end of our life, and that we continually heare the sound of the Trumpet: Arise ye dead, and come to judgement; knowing that the power of our Death lies in our sins, and therefore wee must use all good means that our sins may bee removed and pardoned. And therefore to weaken the force of death the best way & course is, to humble our selves, repent us of our sins, amend our lives and to trust and relye on the mercies of God that wee may comfortably say with Saint *Paul*, I live not, but Christ lives in me; which wee must find by the testimony of our sanctified conscience that Christ my Redeemer, by his Spirit governes me after his holy will. O how late is that houre for a man to begin to live well, when hee must of necessity dye, and depart out of this life. doth any man thinke that God will be content that we should lay our old and rotten

rotten bones upon his Altar, when we have lived all our youthfull time in our owne delights? no, sure; or doe we thinke, that when we have spent all our time and study to get wealth, and honor, and then in our old age, when we can doe nothing else, begin to pray, and serve God? This will bee a great cause when we examine our lives, how we have spent it, to feare death: I pray what was the reason that Christ loved his Disciple *John* better than the rest? because he came to him in his youth, while he was yong and lusty: indeede God will not be our staffe in our age, if we doe not serve him in our youth: *Salomon* the wisest King that ever lived, gives this instruction to all posterity, Remember (saith he) thy Creator in the dayes of thy youth; for our life is but a perpetuall motion, even from the Cradle to the Sepulcher; nor doth our sleepe hinder us in this our journey: we must still remember our end, and have an eye upon death, for he hath an eye still upon you at all times: we must not come into the world as *Cato* did, onely

onely to goe out of it againe : nor we
 will not thinke that God put *Adam* in
 the Garden to eate the fruit, and take
 his pleasure, and so spend his time in
 idleness; no, he put him into it to
 till it, and looke to it; for saith
 God. Thou shalt get thy living with
 the sweat of thy browes : nor is this
 world made for man, as the Sea was for
 the *Leviathan* to take his pleasure and
 pastime in : no, we must labour to run
 in Gods Lawes and Commandements,
 which will bring rest to our soules :
 He can never shoot well that hath not
 his eye still upon the marke, or white;
 so no more can a man live well, that
 hath not his minde on the day of his
 death : Wee must not put off the
 thought of this day of death, as *Agrip-
 pa* did *Paul*, saying, *I will heare thee a-
 nother time*: It was *Ieruselems* fault and
 sin, that they remembred not their end,
 death comes swiftly, not on foot,
 but on horse-backe, and on a pale
 horse : Let us therefore remember our
 death, and leave sinne, that sin may
 not leave us in the Grave : O let us
 confesse

consider our latter end, let us be as the
the wise Virgins, to have the Oyle of
Faith in our Lampes, that we may en-
ter with the sweet Bride-groome of our
soules, to the Land of blisse and eternall
happinesse : O that our minds were but
answerable to Gods mercies , or if we
had as straight soules as wee have bo-
dies, then we should be perswaded to
forsake this idle, sinfull, and wicked
World, and count all as drosse with S.
Paul ; and desire to know nothing
more, than Iesus Christ and him Cru-
cified; then sicknesse and death may
come as often as is possible , and wee
shall not be affraide of it. For indeede
we cannot by Nature be able to beare
the pangs of death well, untill we bee
schooled and instructed by sundry try-
als and exercises in this life. Our sin-
cere Conversion before death approa-
ches ought to appeare ; first, in the Ex-
amination of our Hearts and wayes :
Secondly, in the confession of our sins,
and manifold transgressions, which we
from day to day have committed , and
all good orders have omitted : and
then

then if we see that God is just in his
judgements. Thirdly, in begging and
praying with unfeigned sighes and
groanes of the Spirit for pardon, and
reconciliation to Christ.

A dying man must not so much fix
his mind on the pangs and torments
of death, as on the blessed estate of
eternall life, and after death, upon
which he must fix the eye of his faith
by Jesus Christ.

We must looke upon Death in the
Glasse of the Gospell, as it is a sweet
 sleepe, or as it is an entrance into
Heaven: not in the Glasse of the Law,
as it is a curse, and a pit fall to de-
struction.

A com-
fort to all
that dye
well.

I would have every Christian man
and woman upon their sicke beds, to
looke for death, and take it patient-
ly and willingly: My first Reason is,
because the death of every member of
Christ is for sinne and ordayned by
the especiall Decree and providence of
God, yea, the very circumstances there-
of: Secondly, upon Gods promise,
Blessed are they that eye in the Lord,

2 Cor. 3.

for they rest from their labours, and their workes follow them. Then thirdly, he that dyeth in Christ, hath his soule and body really coupled to Christ, according to the Covenant of grace. Then fourthly and lastly, God hath promised his speciall and blessed presence to the sicke and dying, that are his: as we may read in the 43. of *Ejaj. Vers. 2.* where he declares himselfe thus: *When thou passest through the waters, I will be with thee, and through the Rivers, they shall not overflow thee: when thou shalt walk through the fire, thou shalt not be burnt, neither shall any flame kindle upon thee: for I am the Lord GOD, the holy one of Israel, thy Saviour.*

Now to dye in Faith, is when a man in the time of his death, withall his heart relies himselfe wholly on Gods speciall love and mercy in his Sonne Iesu Christ: So did the Prophet *David* when hee was greatly distressed, encouraged himselfe in the Lord his God: And remember the word unto thy servant, upon which thou hast promised

Psalm. 30.

Pfal. 114.
49.

Pfal. 73.
26.

Iof. 3. 14.

promised, and caused mee to hope :
*This is my comfort in my affliction, for
thy Word hath quickned me : My flesh
and my heart faileth, but God is the
strength of my heart, and my portion
for ever. As Moses lifted up the Ser-
pent in the Wildernesse, even so must
the Sonne of man be lifted up : That is,
when he feeles death to draw on upon
him, and to sting him, hee then must
fixe his eye of Faith on Christ exalted
on the Crosse, and also crucified for
our eternall life.*

Pfal. 10. 17

Pfal. 145.
19.

Luk 2. 46

Act. 7. 59

The very sighes, sobes, and groanes of
a repentant and beleeving heart, are
prayers before God, as effectually, as if
they were uttered by vocall intercessi-
on : Such as, *Lord, thou hast heard the
desire of the humble, thou wilt pre-
pare their heart, thou wilt cause thine
ears. Hee will fulfill the desire of
them that feare him : hee also will
heare their cry, and wil save them.*
Call to mind the last words of a dy-
ing man, mentioned in the holy Scrip-
ture, *O Lord, I have waited for
thy salvation : Father, into thy hands*

Commend my spirit: Lord Iesus receive my soule.

To dye in obedience, is to bee willing to goe out of the World when God calls us: as in the *Proverbs*, Chapter 14. and *Verse* 7, 8. it is thus said, *None of us liveth to himselfe: and no man dyeth to himselfe: for when wee live, wee live unto the Lord; and when wee dye, wee dye unto the Lord: Therefore whether wee live or dye, we are the Lords:* Which words teach us, that in the very houre and when the very pangs of Death are upon us, we should resigne our selves to the will and pleasure of Almighty God, who first made us, and gave us life. And as *David* did, freely, and with confidence say, *Into thy hands I commend my spirit; thou hast redeemed* *Psal. 31. 5.*
me O Lord God of Truth.

Againe, he that will surrender his soule into the hands of God, the Creator of it, must bee resolved that God can, and will receive his soule into Heaven, which none can doe of himselfe, except the Spirit of God doth
certi-

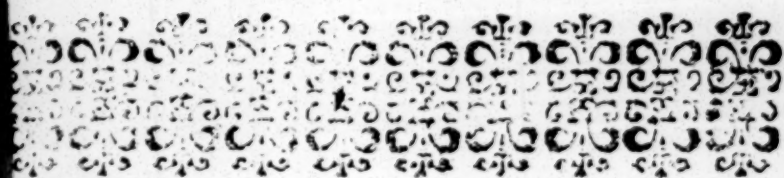
certifie his Conscience, that hee is re-
 deemed, justified, and sanctified in
 Iesus Christ, and shall bee likewise
 glorified. We must not feare Death at
 all; and my Reasons are these: first, in
 we have occasion to shew our obedi-
 ence to God Almighty. Secondly, all
 sin is abolished by death. Thirdly, our
 bodies are brought to a better & farre
 more happy place, and blessed estate,
 where wee are insensible of all future
 miseries, and cease to be any more an
 instrument either active or passive in
 sinne. Fourthly, it gives the Soule a
 free passage to the Celestiall glory,
 where we shall have the vision and
 fruition of God the Father, who was
 our Creator; the society of God the
 Sonne, who hath beene our Redee-
 mer, and Advocate; the company of
 God the Holy Ghost, who hath san-
 ctified us.

Thus I perswade my selfe, I have
 now wonne fame, and whom I have
 wonne, the Lord in mercy keepe: and
 so I discharge my selfe. For wee are
 all by our owne disposition, like unto

totte

rottering walles, still ready to fall.
And therefore I would I might say, as
it was said to him that suffered with
Christ, This day shall yee be with me
in Paradise. And if this day your
hearts be thoroughly converted, surely
this day you are in Paradise. It was no
comfort to *Adam* and *Eve*, to remem-
ber they were in Paradise, seeing
themselves now cast out. And if we be
once placed in Paradise, then let us
take heed to our standing, that we fall not.
For as we are mortall, so are wee mu-
table; and nothing so familiar with us
to change. *Deut. 5. 29*. Unconstant
we are God knowes, the Lord make
us stedfast. And the remembrance of
these heavenly joyes, which we have
now heard, let that make us stedfast
unto the end. And so let us pray,
that the Lord in his infinite mercy
would correct our present sinfulness,
and build up our further know-
ledge in him, and direct our future
conduct, that we may earnestly desire,
truly search, truly know, and
perfectly fulfill all things that may

please him, the ever-living Lord God; whereby we may walke uprightly in his waies, and live truely in his love to our comfort, and his glory; that in the end we may obtaine that long looked for, and much desired beautifull *Diadem*, wherewith he crowneth all his elect, and so reigne with him in his everlasting Kingdome, the Heavenly *Canaan*, the Land of promise; a paradise of pleasure: there to behold the delightfull countenance of his most glorious Majesty, and to be filled with the exceeding sweetnesse of his most blessed presence, which is life everlasting: which no heart can imagine, no tongue can utter; nor the wit of man expresse the happinesse thereof. Now I would intreat you to adde this short Prayer, to the effect of the words which in this your Contemplation you have already heard, that God Almighty may give us time to pray for a pious dissolution out of this life, whensoever it shall happen.



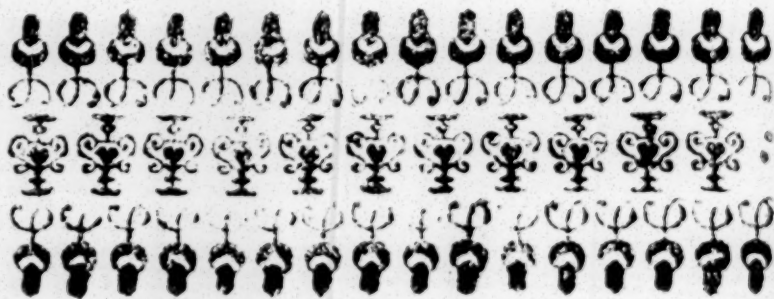
A

Prayer to the effect of the
Matter before mentioned.

O Most sweet Lord Jesus Christ,
As the Hart brayeth for the Wa-
ter streames, so doth my soule long
and thirst after thee my God: O when
shall I come to God my Saviour, to
see him with these eyes, and appeare
in the presence of, my Bridegroom?
When shall I bee loosed from this
prison, wherein my soule is miserably
captivated? I am weary of this sinfull
and wicked World, and with the An-
gels, let me say, *I desire to be dissol-*
ved, and to bee with Christ, which is
best of all. Oh Lord Iesu, thou hast num-
bered my daies, and thou knowest the
time of my death, and thou hast ap-
pointed the terme of my Life; my
V 2 dayes

dayes are in thy hand : deliver me
from this body of death, when it please
thee, for my soule inclines to
heavenly rest; and I desire to goe from
darknesse to light, from paine to
pleasure, from this lifes trouble
to eternall rest; from my manifold
infirmities, to perfection and fel-
lowschipp. Come Lord Iesu, and dissolve
me from this body, that now long-
geth to bee with thee : Thou hast
said, O Lord, where the Master
is, there shall be the Disciple :
a little before thy Death, thou didst
pray thy Father : O Lord Iesu, pray
now for mee : Father, those whom
thou hast given mee, I will that
they shall bee where I am, that
they may bee with me, and see
the Glory which thou hast given mee
for thou hast loved mee before the
foundation of the world. Let me witness
thine Apostle cry out, *It is good for me to bee here.* O Lord Iesu,
be present at my right hand, when thou
dye, and say unto my soule, So
be of good comfort, thy sinnes

Forgiven thee : Remember mee in
thy Kingdome , and say in mine eare,
this day shalt thou bee with mee in
Paradise : At length , O sweete
Iesu , raise my body , that in the
resurrection of the Saints, I may rise
to life , and with joy appeare before
my Iudge and Advocate , that I
may heare thy desired voyce to thine
elect, and to me saying, *Come ye blest-*
ed of my Father, possesse the Kingdome
prepared for you, before the foundation
of the world : Come Lord Iesu, from
thy Kingdome of Grace, to thy King-
dome of Glory : and not for any me-
rits or deserts of mine , but for the
sake of Iesus Christs sake , who is the
one of thy love , and the Lambe of
God : to whom with the Fa-
ther and the holy Ghost , bee ascribed
honour, glory, power, might, ma-
jesty, and thanksgiving, from me,
and the rest of Gods people, now and
ever. *Amen.*



A Prayer for the Morning.

O Lord Jesu , the Judge of the Quicke and the Dead , let thy good Spirit, in the Schoole of Discipline, so teach and direct me, that I may so much profit by wishing, as to desire thy coming in Glory, and consider the last day of my life, as the sweetest day of my Redemption: and with a joyfull desire expect thee the Sonne of Man, as my Saviour, Advocate, Surety, Bride-groome, my Head, and Bishop of my soule. But oh my God keep

keepe and guide me, that I may be-
ware of those horrible vices, which
in these sinful dangerous, and mutable
times, and in the end of the World, do
raigne among the wicked and ungod-
ly: and likewise from gluttony,
drunkenness, and immoderate care
of this life: and that I set not my
minde or affection too much upon
Delights, Riches, Profits, Prefer-
ments, and pleasure of this World,
with which our hearts are made so
heavy, that they can never come to a
serious consideration and desire of
Heaven, and the future felicity.
But worke in mee the grace to seeke
Christ, and his Righteousnesse, and
with Saint Paul, *desire to bee dissol-*
ued, and to bee with Christ, and
count all things in this world as dung
for chaffe to the knowledge he had of
Iesus Christ, and of him crucified.

Furthermore, lead me, O Lord, and
guide mee I beseech thee in the way
of all truth and righteousness, and
governe all my actions this day,
that I run not into any sinne, or kind

of danger, but that all my doings may tend to thy glory, the good of thy Church, and the discharge of my duty in my life and conversation: defend and deliver me likewise from all temptations and afflictions in this sinfull World, and from all mine enemies, and from all deceits and dangers of Sathan, the deadly enemy of mankind: kindle my heart and affection with a fervent zeale of thy sacred Word, that I may observe, learne, and embrace thy holy Word, and know thy blessed Will, and walke in thy wayes. Strengthen me with thy Holy Spirit, boldly and constantly to professe the honour and service of thy great and holy Name, lest at any time through frailty of the flesh, or through feare of worldly afflictions I fall from thee. Give mee a contented minde with my estate, and all other blessings which thou O Lord God, of thy bounteous goodnesse and mercy hast bestowed upon me, that I may use them soberly, discreetly, and be truly
thank

thankfull unto thee for then; grant mee patience in all my troubles and afflictions, which may daily happen upon me: And grant oh deare Father, that I neither grudge or repine at thy fatherly corrections, knowing them to bee tokens of thy love, and instruments of my exercise and tryall; neither that I seeke revenge of my enemies, knowing that vengeance is thine, and that thou wilt repay it in due season: keepe my wandring will and affection from all evill thoughts, my tongue from prophane and lewd speeches, my body, and every part thereof, from all sinfull actions, and outward violence: Let all my love, my faith, my hope, my delight and confidence onely bee upon thee: Open my heart to have pittie upon the poore distressed members of Jesus Christ, whether they bee afflicted in body, or mind, or both: Give me the gift of Chastity, that I may walke honestly, and that I may possess my vessell, which is the Temple of the Holy Ghost, with Sanctification

fication and honour, and not in the lusts of the flesh, as the wicked and foolish doe, which know not God. Give me, O Lord, a soft and tender heart, to be sorrowfull for my finnes and transgressions that in past, which I have so wilfully committed: thankfulness unto thee for all thy mercies and benefits, which thou in thy love hast from time to time bestowed upon me; and give me grace hereafter to performe that which thou hast commanded me, that so I may live in the feare of thy holy and blessed name, and also dye in thy favour, that I may rise to life for ever with my Lord Iesus Christ, and evermore dwell with him in the most glorious and joyfull Kingdome, the onely thing which I desire and hope for, through the merits and mercy of the same Christ Iesus, thy onely Sonne, and my onely Lord and Saviour: not for any merits or deserts of mine, for I forsake and renounce all; but for the Sonne of thy love, Iesus Christ, in whose name and words I
con-

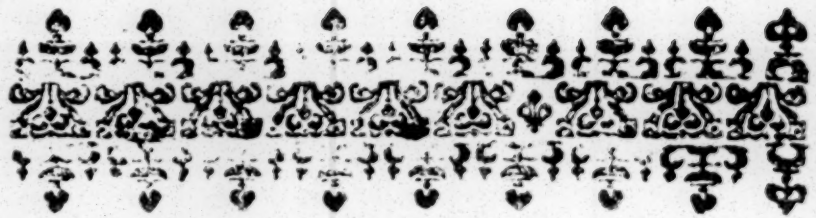
conclude and shut up mine imperfect
Prayers, in that absolute forme of
prayer, which thy Sonne, and our Sa-
viour taught his Disciples, saying
*Our Father, which art in heaven, hal-
lowed be thy name, thy kingdome come,
thy will be done in earth as it is in hea-
ven, give us this day our daily bread,
and forgive us our trespasses, as wee
forgive them that trespass against
us, and leade us not into temptati-
on, but deliver us from evill;
for thine is the Kingdome,
Power, and Glory, for
ever and ever.*

Amen

* *

*

A



A Prayer for the *Evening.*

O Most mighty Lord God, and most mercifull & loving Father, in thy Son Iesus Christ, I sinfull creature am bold to returne unto thee al possible praise and thanks for al thy great and manifold favours, which thou in thy mercies hast from time to time vouchsafed unto mee a sinfull wretch, who am full of sinne & iniquity: I beseech thee favourably to heare my unperfect prayers, and to grant my requests and needfull suite, which I offer and make unto thee at this time. Forgive mee, I intreat thee good Father, all my sinnes that I have committed, from day to day against thy

thy Divine Majesty : And suffer mee
not, O Lord, hereafter to offend thee
any more, that neither sin nor Sathan
may have dominion, or reigne in my
mortall body ; for I confesse I have
herein done wickedly, and have bro-
ken all thy Commandements , and
have builded a *Babel* of mine owne
actuall transgressions against thee, for
which thou mightst in thy severe
Justice punish me, both in soule and
body to eternall death, besides those
finnes which I have this day commit-
ted, which none but thine all-seeing
eye, and mine own conscience can te-
stifie. Forgive me all that is past, and
powre upon me, oh Lord, the holy
Spirit of wisdom and grace, and so
governe and lead me by thy holy
Word , that it may be a lanthorne to
my feete, and a light unto my steppes :
shew thy mercy unto me , and so en-
lighten the naturall blindnesse and
darknesse of my heart by thy heaven-
ly grace, that I may daily be regene-
rated & renewed by the operation of
thy holy Spirit. By the which, Oh
Lord,

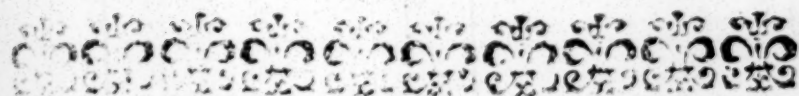
Lord purge the grosnesse of my hearing and understanding, which have beene choaked with the cares and pleasures of this world, that I may profitably read, heare, and understand thy sacred Word and heavenly Will; beleeve and practise the same in my life and conversation; and also mortifie and kill in me all carnall desires and lusts of the flesh, that my life may expresse my faith in thee. But most chiefly I intreat thee, O heavenly Father, to defend my soule against all assaults, temptations, accusations, subtle baits and deceits of the old enemy of man kinde, Sathan, that roaring Lyon, ever going about, and seeking whom hee may devoure: And when I shall happen to fall into sin through the frailty and weaknesse of Nature, I beseech thee to work true repentance in my heart, that I may bee heartily sorry, without desperation, trusting in thy mercy without presumption, that I may amend my life, and become truly religious without hypocrisie; lowly in heart without feigning, faith-
full

full and trustly without deceite, merry without excesse, sad without distrust, and sober without slothfulnesse, and content with mine owne estate, without covetousnesse, which thou hast bestowed upon me: and likewise blesse that Talent which thou hast but lent me, that I may increase it to thine honour, and for the reliefe and maintenance of my charge and family.

Finally, for as much as it hath pleased thee to make the night for man to rest his wearied Limbes and busied minde in it, as thou hast ordained for him the day and Sun-shine to travell, and follow his honest labour and Vocation; grant, oh heavenly Father, that I may so take and enjoy my bodily rest, that my poore soule may continually watch, like the wise Virgins, with the Oyle of faith in my heart, for the second comming of my Lord and Saviour Iesus Christ: And then, O Lord, waken me again in due time, that I may behold the light of the next day to my comfort, still preparing my heart and minde to thy service.

service every day, and my whole
life time in truth and sincerity, that
when I have run the short race of this
mortall life, thou maist bee pleased
to call me, to bee partaker of a better,
and so I may live and dye, and ever
remaine with thee in thy heavenly
Kingdome, through Iesus Christ, our
onely Lord and Saviour, in whose
Name I begge all these graces, in
that short and absolute forme of
prayer which hee he hath
taught us saying, *Our Fa-
ther which art in Hea-
ven, hallowed be
thy Name,
&c.*

FINIS.



A Fold for Christs SHEEP.

Delivered in two severall
SERMONS.

CANT. 1. V. 6, 7.

*O shew thou me, O thou whom my
soule loveth, where thou feedest, and
where thou lvest at noone, for why
should I be as she that turneth aside to
the flocks of thy companions?*

*7. If thou know not, O thou the fairest
among women, get thee forth by the
steps of the Flocke, and feede thy Kids
by the Tents of the shepheards.*

BEfore I enter into the Text it
selfe, which I have now read
unto you, it shall not bee a-
miss for my better proceeding, and

your understanding, for to speake something concerning the order of placing this booke, the Title of it, the Subject, and the matter therein contained.

1 King. 6.

First, touching the Order of placing this booke, wherein *Salomon* labours to build up the Spirituall Temple of the soule. It is the same he hath observed in building the materiall Temple, where he framed three Courts: the utmost for the common people; the second for the Priests and Levites; and last of all, the *Sanctum Sanctorum*, the Holiest of Holies, onely for the high Priests to enter in at, and that but once a yeare. Even so in this spiritual Temple of mans soule, he hath likewise framed three Courts. First, an utmost Court, which is his Booke of *Proverbs*, where all sorts and degrees of men who ever are taught and instructed a civil course of manners. Next to that he hath a second Court, which is his *Ecclesiastes*, leading men on further in the way of godlinesse, and Christian piety: And last

...all, he hath a *Sanctum Sanctorum*; which is the *Canticles*, where, not every one, but onely those which are taught in heavenly and Divine Mysteries, may behold the pure, free, perfect eternall, and constant love of Christ Iesus towards his Church and his faithfull soule; as also the love of his Church towards him, and what great and princely benefits shee receiveth by him.

Secondly, for the title and subject matter of this most excellent Booke, as there is *Sabbatum Sabbati*, so is this a *Song of Songs*; because of all that *Salomon* did indite, this is most divine and most excellent. Wherein both most lively and affectionately, by Allegoricall and Parabolicall speeches, cipher out and describe unto us the most holy and perfect love of Christ Iesus, towards the Church his blessed Spouse. For Christ and his Church are here brought in, in this worthy Booke, as two Paramours, who are in love the one with the other; as a time of wooing ever goeth

Mat. 1. 11.

before the solemnization of Matrimony, and which in due convenient time have a purpose to marry, as *Ioseph* and *Mary* were first espoused before they came together: so the same order is observed in this spirituall Union betwixt Christ and his Church. *Iohn. 3. 29.* They must first bee contracted, then afterward married. The Contract is, when a man is regenerate and borne anew, *Revel. 21. 9.* translated out of Nature into Grace, depending onely upon our Saviour Christ for salvation, and finished and made up in the day of judgement, when all the Elect shall surely enjoy Christ. For so witnesseth the Holy Ghost, where it is said, *Let all be glad and rejoyce, and give glory to him, for the marriage of the Lambe is come, and his wife hath made her selfe ready. Revel. 19. 7.* So then this Booke containes in it the wonderfull love, and mutuall affection betwixt our Saviour Christ and his Spouse, the true Church of God, and every true beleever. Thus much may serve touching

touching the Booke it selfe: wee
will now come to the words of
the Text.



*Shew thou me, O thou, whom
my soule loveth.*

IN the beginning of this
Chapter, the Church be-
ginneth to speak to Christ,
and being ravished in
heart with his love, de-
sires more earnestly to bee embraced
of him, that she might be joyned unto
him, and have fellowship with him,
preferring Christ Jesus with the bles-
sing & benefits she reapeth by him, be-
fore all other things in the world.

In the third Verse she confesseth
her untowardnesse, and her want of
power to embrace Christ: and there-
fore shee desireth him to draw her
heart by his Word & Spirit, whereby
she sheweth her earnest desire to re-
ceive Iesus Christ.

Text. 4. She removes an objection that might be made, for it might be said, alas, thou art blacke and deformed, how canst thou then hope that he will take any pleasure in thy beauty, being that hee is the most pure, blessed, and glorious Son of God? To this she confesseth, that though by nature she be blacke, full of blemishes and naturall corruption, by reason of her originall sin, and naturall pollution, as also her actual transgressions, yet notwithstanding being washed in Christs blood, clothed with his Righteousness, and being decked and beautified with the graces of his Spirit, Knowledge, Faith, Repentance, Zeale, Patience, Love, Obedience &c. *she is faire and comely.*

Now in the last verse, she puts up earnest request unto Christ, that he would in many shew her where he feedeth his flocke, and where he provideth comfort for them in the time of trouble. For Christ being the great Shepherd, his Church on earth seeketh onely after him to bee fed, resting assured

shured, that there is but one true
shepherd, who feedeth all his sheepe
with wholesome pasture.

In these two Verses wee have two
things to be considered of us.

1. The request and petition, the
which the Church doth make un-
to Christ. *Ps. 6.*

2. The most kind and loving An-
swer of Christ unto his Church,
directing her, and comforting
her according to her petition.
Ps. 6.

In the first of these we are to con-
sider two things : First, the Request,
and secondly, the Reason of the Re-
quest.

In the Request note, first the person
to whom shee resorts. *O thou whom,*
&c.

Second-

secondly, the Request it self,
which is twofold.

1. That Christ Jesus would shew her where he feeds his Flocke with his holy Word and Sacraments, to this end, that hee would feed her, as he fed the flocks of former time.

2. Where hee provides shelter and shadow in the heate of persecution: as the manner of those shepheards was in those hot Countries, to drive their sheepe to shade in the heate of the day.

And lastly, the Reason, *For why should I be as shee that turneth aside after the Flocks of thy companions?* So that if Christ doe it not, it will not be for his honour, nor yet for her good.

The person unto whom the Church seekes for direction.

First, for the person to whom shee seeketh for direction and sure comfort, it is Christ Jesus, the Saviour and Redeemer of his Church and people, whom shee describeth thus, *O thou whom my soule loveth, &c.* That is to say, O Lord Jesus Christ, my onely Saviour and Redeemer, whom I love with all mine heart: yea, whom I love most earnestly, above all the World. So as if the question

question were asked, what I love best in all the world, I speake it from my heart, it is thou Lord alone.

Hence we learne with what affection every Child of God, and true believer must love our Saviour Christ: Namely, with the greatest and strongest affection of love they can: So as if it were asked, what or whom dost thou love most, thou canst truly say with the Church here, the Lord Jesus Christ, *O thou whom my soule loveth!* So did St. Peter, whose love was so great, that he dyed for Christ: so that hee might very well say to Christ, when he asked him this question, whether he did love him or no? *Yea Lord, thou knowest that I love thee.* The like is to be seene in *Mary*, whose love was so great to Christ, that in testimony thereof shee washed his feete with her teares, and wiped them with the haire of her head: So that Christ gives this testimony of her to her everlasting praise, *That she loved much.* So that the Church and Spouse of Christ testifie her love to her

Doct. 1.
Christ Iesus must be beloved with the strongest affection of love.

John 21.
15.

Cant. 2.
10.

her Husband in divers places of this most worthy Booke, calling Christ Iesus her Beloved, *My beloved spake and said, &c.* And againe, *Stay mee with Flaggons, and comfort mee with Apples, for I am sick of love.* Cant. 2. 5. Yea, it is a precept given by the Lord God himselfe, that he must have the chiefest love, and the first room in our hearts: *Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy strength,* Deut. 6. 5. The Lord will not be satisfied with the love of our eyes, to behold his workes; the love of the eare, to listen to his Word; the love of the tongue, to talke of him; the love of the fecte, to goe to the Sanctuary; but the Lord doth require all these loves together in one: So as a man may truly say with David the Prophet, *Psalm 8. 25. Whom have I in Heaven but thee? And I desire nothing in earth in comparison of thee.* The Lord cannot abide that a man should have a heart, and a heart; one for God, another for the Devill: we cannot serve

God

God and Mammon : we must not part
our love to the world, the flesh, or the
Devill ; divided it must not be, Christ
must have it all. Now the Reasons
are divers, to shew with what an ar-
dent affection wee must love Christ
Jesus.

Mat. 9. 24

First, because he is our Husband, and
we are his Spouse, for so saith the Pro-
phet *Esay* ; *Hee that made thee is thy*
Husband, whose Name is the Lord of
Hosts. And againe, *Let us rejoyce,*
and give glory to him, for the Marri-
age of the Lambe is come, and his wife
hath made her selfe ready. Now our
minutall service and worship of God
(as it were) a certaine Marriage of
our soules unto God. When we take
upon us the profession of Christ Iesus,
as in Baptisme, then wee betroth our
selves to Christ, as to an Husband, en-
tering into covenant with Christ, to
keepe us onely to him unto our lives
end. So then by this meanes the
Lord is become our Husband, and we
his Spouse. Now then as an honest
man cannot endure that another man
should

Reas. 1.

Esay 54. 5

Rev. 19. 7

should have an interest in his Wife, so will not Christ endure that any other should have with him any interest or portion in his Church; *For hee is a jealous God, Exod. 20. verse 5.* So then the force of the reason standeth thus: Gods people, which are married unto Christ, must love Christ alone, because we are linked and married to him alone, as a wife to her Husband, unto whom shee alone is bound. Therefore if we forsake the Lord, and breake the promise wee made to him in Baptisme and betroth our selves unto others, then will hee surely cast us off, give us a Bill of Divorcement, as shamelesse strumpets, and punish us for our unfaithfulness.

Reas. 2. Secondly, hee loved us first, and best: according to that of St. Iohn, *Ioh. 4. 19 We love him, because he loved us first.* Yea, he loved us first, when we were his enemies, and had made a voluntary separation betweene him and our soules, committing spirituall fornication with Sin & Sathan. Yea as the Apostle Paul witnesseth: *Yee that were dead*

Eph. 2. 4, 5

dead in trespasses and sinnes, hath been quickned. And lest wee should any whit doubt of his love, he hath manifested it, in that *Hee hath washed us from our sins in his blood.*

Rev. 1.6.

O then greater love than this no man can shew: Christ loved us first, hee invites us to love him, and shall not we love him againe? It is a great sin of ingratitude, not to love where we are beloved for our good. And therefore seeing Christ hath loved thy soule so dearly, as to suffer a cruell death, yea, to shed his owne heart-blood to save thy soule. Oh how oughtest thou to love Christ againe? If a man were taken by the *Turkes*, and put to extreame slavery and bondage, where hee should remaine for ever, unlesse a great summe of money were paid for his Ransome, the which hee were never able to pay, how miserable and grievous were the estate of this man! But if one should come, that out of his meere love and affection unto him, pittying his woefull misery and misfortune, should pay his ransome

ransome, and set him free, who can expresse how much this poore wretch were bound unto him? We are all taken prisoners, and that not by the *curges*, which onely can but hold us in temporall bondage; but by subtilty within the Prince of darkness; where we should have endured not a temporall, but a spirituall and eternall bondage and slavery, and that in hell for evermore: and nothing but onely the blood of the Sonne of God could be our ransom. Oh how would this worke upon the affection of every Christian man and woman, and even bind us to love Christ againe? Now what might move Christ, but onely his love, to give himselfe to death for us? Surely nothing that was in us. *But God, who is rich in mercy,*

Ephes. 4. 5.

through his great love wherewith he loved us, even when we were dead by sinnes, hath quickned us together by Christ, by whose grace you are saved.

1 Iohn 3.

And againe, Hereby have we perceived his love, that he laid downe his life

Ephes. 1. 7

for us. By whose (saith the Apostle)

we

we have Redemption through his blood ;
and therefore the love that Christ Je-
sus shew'd unto us must con-
vince us to love Christ againe.

And last of all, because Christ Jesus
is the most excellent in himselte, and
therefore most worthy of our respect :

As saith the Church of God, *My
husband is white and ruddy, the chiefest
of ten thousand.* In the World we see

common that some are beloved be-
cause they are faire and beautifull ;
some because they are rich and weal-
thy, some because they are eloquent &
wise, and some because they are very
noblely descended. Now Christ

hath all of these: For whatsoever
may please a mans heart, and any way
procure love, the same is our Saviour
and fully and absolute without any
shadow of mutability, or change. For
Knowledge, hee is the fontaine ; for
Truth he is the Author of Truth ; for
Mercy, he is the store house of all
Mercy : for Riches, hee is the Lord of
Heaven and Earth, even the store-
house of durable Riches ; and for beau-

Reas. 1.

Caat. 5.

ty, he is the most holy and blessed Sonne of GOD, full of grace and Truth

Use 3.

Oh how may this serve to reprove all carnall and prophane Hypocrites, worldly men, Epicures, Covetous Cormorants, who love any thing more than Christ Jesus, and his glorious Gospell: like the *Gaderens*, who preferred their hogges before our Saviour; yea, one messie of pottage with *Figgs*: that can be content with *Isaiah* to sell Christ for lesse than thirtie pence, and to undervalue him, as they say, what will you give me? that love their filthy pleasures as eating, drinking, pride, uncleannesse, as *David* did, &c. more than Christ, and their owne soules: like the *Beblemites*, that Christ lye in the stable amongst beasts for they care not afford him one corne in their houses.

Againe, it is the sinne of thousands that professe Christ to bee their Husband and Saviour, that yet break their covenant, and serve the world and the flesh: that pretend they love

the Lord Christ Iesus, and yet betroth themselves unto the world, the flesh, and the Divell, and serve them. Now how could any man be content with this, that his wife should say she loves him, and yet sets her heart upon another man? So how can wee thinke the God will take it at our hands, if wee will make shew that wee love Christ, and yet are ever dallying with the World, Christs enemy? Oh he is a jealous God, and will never endure in our hands.

And lastly, by the rule of this Doctrine are the Popes here no lesse to be reprov'd, who so much rob God of his honour, in calling upon Saints, and praying unto them, by preferring the Virgin *Mary* before Christ himselfe, giving honour and a location unto Saints and Angels, making them Mentors and Saviours: they shall one day, that God will not put off this robbery at their hands; but will shew his jealous and terrible anger and wrath against them, as most crilegious persons, and robbers.

Phi. 3. 7, 8

It must stirre up every Christian man to labour to finde his heart ravi-
 shed with the love of our Saviour ; so
 as he can say, out of the affection of
 his heart, *O thou whom my soule lo-
 veth* so as if the question were deman-
 ded what I love best ? I can truly
 say, *I love Christ Iesus more than the
 whole world, yea, I account all thing
 but losse and dung to win Christ.* And
 where men find this true affection and
 love of Christ in them, it is a certain
 signe of their salvation, that God hath
 cast his love on them, that so the love
 of God drawes love to him againe.
 the light of the Sunne lighs on the
 eye, and by it we see the Sun againe.
 And as by the impression in the wax
 we know the Seale ; so by our love
 God we know his love to us. Oh how
 should this cause every man and wo-
 man, and every Mothers childe
 amongst us, to examine their love
 wards Christ, that so they may have
 some assurance to their owne soules
 that Christ hath cast his love upon
 them. And to doe this, aske me
 que

question of thine owne soule. Dost thou desire with the Apostle *Paul* to be loosed, and to be with Christ? tell me, is it meate and drinke unto thee to doe the will of Christ? Is thy hand ever ready (according to thy ability) to bestow any thing upon Christ, and for the advancement of his glory? Dost thou labour in the place where thou livest, to advance the glorious Gospel of Iesus Christ? canst thou be content to undergoe shame, disgrace, trouble, persecution, and bonds, yea, death it selfe for Christs sake? Doth the remembrance of his coming to judgement cheere up thy heavy soule? and dost thou cry with the spouse of Christ, *Come Lord Iesus come quickly?* and forsake the delights of the world with a contestation and scorn, saying with *Salomon, Vanity of Vanities, all is vanity?* These be markes and tokens whereby thou maist discern whether thou dost love Christ Iesus, or no.

Phil. I. 25

Note.

But because all men are ready to say that they love Christ, or else it were

Markes to
discerne
our love
to Christ
1. By our
love to
his Word.

Psal. 119.
67.

pitty that they should live, and th
like; when indeed the love of Chri
is not in them: I will yet proceede
little further, and observe a few note
and markes of this pure and heart
love to Christ, which are most cer
taine signes of grace.

First, if wee love Christ, wee wi
love his Word, delight in it, and
steeme it above gold and precious
stones. *Lord what love have I un*
thy Word, (saith David) *all the d*
long is my study in it. Yea, it is al
gether impossible for a man to be r
ligious, to fear God, & to love him
that hath no sound love, nor delig
in the Word of God; so that by
love to his Word we may judge
our love unto Christ: no love nor
light in the Word, surely no lo
nor delight in Christ: great lo
to the Word, great love unto Chri
In the valuing of this Pearle, D
and practice is notable, who ma
the *Testimonies of God his herita*
and the joy of his heart, and est
med them above all gold; yea,

see fine gold. And therefore seeing most men have no delight in the word, seldome or never heare it, (unless it be for fashion sake) read it, or meditate, on it day or night: It is certaine token that the love of Christ is not in them.

Secondly, if we love Christ Jesus with all our hearts, wee will love them whom he loves, his blessed members, true Christians. Hereby (saith Iohn) *Wee know that wee are passed from darknesse into light, because we love the brethren.* David testifieth of himselfe, *all my delight is upon the righteous.* It is our duty to love all, but we must love the Saints with a peculiar and speciall love, as heires of Christ, and members of the same body with us. Therefore seeing men naturally hate the members of Christ, and persecute them, and despise them, will not this make it very apparant, that the love of Christ is not in them?

The world loves her owne. But I have chosen you out of the world, therefore the world hateth you.

2 By our love to his Saints.

Iohn 3.

Ioh. 5. 19

3 By our
obedience

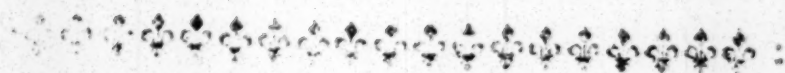
Joh. 14. 24

Thirdly, if we love our Saviour, we must shew it by our obedience unto his Word, and to his holy Lawes: for so saith Christ, *If yee love me, keepe my Commandements.* Little obedience, little love, no obedience unto Chrills will, no love; hearty obedience, hearty love. And therefore seeing generally men rebell against his Word, and breake his Commandements, though these men should sweare they love Christ, yet are they lyers, and the love of Christ is not in them. For who can believe that a Traitor can love his Prince?

4. By our
suffering
for Christ

Fourthly, if wee love our Saviour, we cannot endure to heare him blasphemed, his Word contemned or his Sabbath profaned, but it will grieve us at the very heart, and wee will (to the utmost of our power) defend his cause, as a loving child the cause of his father, and a faithfull servant the credit of his Master. And withall, it will make us be content to endure some triall and persecution for his sake: yea, losse of liberty, wealth, riches,

as Job did, yea, life it selfe; who hath
loved us, that he shed his blood for
us. Thus much of the affection of the
Church towards Christ Jesus. Now
we are to come to the petitions them-
selves.



*Shew thou me, O thou, where my
soule loveth, where thou
feedest, &c.*



He Church here, as in many
other places of the sacred
Scriptures, compares Christ
unto a good & faithfull Shepheard,
the Prophet *Esay* describes him,
he will gather together his Lambes.
and againe, *Behold, I will require my
sheepe of the Shepheards, and I my selfe
will feed my sheepe, and cause them to
lie quietly.* This is acknowledged of
the Prophet *David*: *The Lord is my
Shepheard, therefore I cannot want.*
Yea, Christ doth thus entitle himselfe,
saying, *I am the good Shepheard, &c.*

Esay. 40.

Ezek. 34.

Psal. 23.1

Now *Joh. 10.11*

Now the Church of Christ doth put
up her request to this great Shepheard
and Ruler of his Church, that hee
would be pleased to tell her, where he
sees his sheepe, and the preaching
of the Word, and the use of the Sa-
craments, that she may joine with
thee, that shee may be comforted.

Object.

Ques. Is not this the true
Church, that is visible in this world?
Which then that is the Church, or
Churches, that are there?

Answer.

A. Yes, that is the Church of
Christ, that is in all the world, yet
it hath divers parts. As the Ocean
Sea, though but one, yet it is called
by divers names, according to the
place where it lyes. Even so the
Church of Christ, though but one, yet
it hath divers parts, as the holy Spi-
rit doth in her of it, writing un-
to the several Churches which are in

Rev. 4.

Apoc. 1. Unto the whole Church of
Christ, some parts of it be at peace and
quiet, free from persecution, when
other parts may suffer persecutions
and afflictions. Now in this
place

the Church of God in perfection, and great affliction, desireth to know of Christ *Where he feeds his sheepe*: That is, where the Church is in rest and peace, where the Word is truly preached, the Sacraments truly administred, and Discipline truly performed, that she may joyne with them in the service of Almighty God.

From this request and earnest suite the Church unto Christ, to know where he doth feed his sheepe, wee may learne that it is a true note of a sheepe of Christ Jesus, to hunger and thirst after the Word of God, to enquire where *Christ* feeds his flocke, where the Word is truly and faithfully preached, and the holy Sacraments truly administred. And this shall our Saviour himselfe observe to be the care-marke of his sheepe: *My sheepe heare my voyce, and I know them, and they follow me; but the voyce of a stranger will they not heare.* This affection was in godly David, *Oh Lord, how amiable are thy Tabernacles!*

How

Doctr. 2.

The true note of a sheepe of Christ, to hunger & thirst after the Word of God.

Ioh. 10. 22

How doth my soule long after thy Altars ! O when shall I come and appeare before the Lord in Syon ? And this duty is imposed upon every Christian, for to have an earnest affection unto the Word of God. As when a man is hungry, the veines sucking moisture in the bottome of the stomacke, he feeles a paine, that makes him desire meate: Even so our soules, void of grace, and nourishment unto eternall life, should hunger and thirst after Christ, and his righteousnesse, after his Word, which is the true spirituall food of our soules. And till a man be hungry, hee longs not for meate, he desires not food: so till we see our wants, we never seeke to have our silly soules fed with the Word of God. Now in that so few desire the Word of God, and so few esteeme of it, it shews that very few doe feele their want of food, very few can discern their misery and wretched estate; but most men run on in sin, joy themselves in their evill wayes, and never say, *Alas, what have I done?*

Ioh. 6. 26

1 Pet. 2. 2

We

Wee must desire the sincere milke of the Word, as the Infant the Mothers breast, *And as the Hart doth the Rivers of water, Psa. 42.* And as the Church doth here, *Show thou me where thou feedest thy flocke.* We should doe as the earth doth in time of drought; she opens her mouth, begging and gaping untill the Lord send Raine. The Begger never begs hard, till he feeles his owne want, and then he will spare no time, no labour, nor words: So untill we see our owne wants, wee will never seeke for the spirituall food of our soules. But they be blessed which *Hunger and thirst after righteousness: Math. 5. 6.* though we thinke we be happy when we feele no want: As it is a common thing to say, I never doubted of my Salvation, I would be loath my conscience should trouble me, &c. But certainly it is the beginning of grace, to finde our selves to want grace. Those that doe eate meate upon a full stomack, it doth them least good: So they which are full, and feele not the want of the Word

Word, it doth them little good.

Reas. 1.

And the Reason is, that if wee doe not hunger and thirst after the holy Word of God, wee can never enjoy the variety of all those good things which are treasured up in the Word, to make us truly happy; for as much as all good things which we have, and doe enjoy in this present life, they are appendances to the Word; by which Word, and by Prayer, they are sanctified unto us. Now it is got and obtained no other way, but by thirsting after it. As the blessed Virgin saith in her Song. *Luke 1. 53. Hee filleth the hungry with good things, and the rich he hath sent empty away.* Which may serve to comfort the distressed children of God, which shew their thirsting affection, by their great labour and travaile, to heare the Word Preached, though they meete with mocking and teeming for it, by such as are farr from thirsting after it or themselves.

Secondly, if wee should not eagerly take after the Word of God,
wee

we should never know how much we
 beholding unto the Lord for the
 manifold graces and blessings, which
 we receive every day from our most
 bountifull God thereby. For so saith
*Prov. 10. 11. The person that is full, despiseth
 the Honey combe; but unto the hun-
 gry, howsoever little, is sweet.* So
 when we shall for our spirituall
 hunger without the Word, that wee
 should even starve and starve, and
 come away, it will then make us
 see the excellency of that benefit
 to enjoy, when we have the same
 truly and sincerely preached and
 taught amongst us.

Prov. 10. 7

Seeing this longing desire after
 Christ, and his Word is the badge
 and the brand of the sheepe of Christ,
 the true Church and Children of
 God: This Doctrine then maketh a
 true distinction betwixt the sheepe
 of Christ, and the stinking Goats of
 Satan. The sheepe of Christ long
 after their Shepheard, desire to be in-
 structed by him: hunger after the
 true Word preached and taught;
 with

2 ye. 1.

Ezek. 34.

with for the Sabbath, *Enquire where Christ doth feede his sheepe*, in the green pastures of his Word and Sacraments: but the goates of Sathan loath the Word, and the preaching of it; they tread downe the pastures of the Sheepe, &c. Yea, they are weary of it, they will not goe to the doore to heare, *Alas*, 2. 13. they can bee content as well to want it, as to have it: so hereby we may judge our owne estates, whether we be the true sheepe of Christ, or the Runking goats of Sathan, the children of God, or the limbs of the Diuell. Dost thou love the word of God more than thine appointed food? Tell me, dost thou desire to be taught in the Word? Enquirest thou where Christ doth feede his Sheepe with good pasture? And dost thou delight in the Word? *Iohn* 10. 27. These are the markes of Christs sheepe, and may minister comfort unto thy soule, that thou art one of those that belong unto his Fold. But if on the contrary part, thou loath and abhorre the Word of GOD, and hast no desire

desire at all to tread in Gods house,
but spendest the Sabbath irreligiously,
vainely, and prophanely, at the Dice,
at Cards, Bowles or Tables: Oh de-
ceive not thine owne soule, It is a
signe thou art none of Christs sheepe,
but one of the stinking goats of Sa-
than: *And there will come a day of se-
paration, when Christ Iesus, the great
shepherd, will divide the sheepe from a-
mongst the Goates; when he shall set the
sheepe on the right hand, and the Goates
on the left.*

This same Doctrine doth serve to re-
prove three sorts of men.

First, Atheists, that thinke it lost la-
bour to be religious, and that there is
no good got by hearing sermons, &
leading of a godly life. Oh it hath ever
in the cursed thought of mans heart
to thinke so, as was used in the time of
the Prophet Malacy: *It is lost labour
to serve the Lord, and what good com-
eth there by serving of God?* O then,
such be warned betimes, that if they
hope to have any comfort in death,
after death, that now they labour to

Papists.

be approved for the sheepe of Christ.

Secondly, the Papists, which keepe poore men in miserable ignorance and blindness. And all others which seeke by all meanes possible to hinder Christs sheep from endeavouring to be taught, which otherwise would enquire, where Christ feedeth his sheepe, where the Word is truly preached & taught, and the Sacraments duly administered. These are like the Scribes and Pharisees, *Who shut up the Kingdom of heaven; that will not enter themselves, nor suffer those that would.* Whereas the Scriptures doe require of all men the Spirit of discerning. Eph. 5. 15. *Try the spirits whether they be of God;* that so they may allow of those things that are good, and bee without offence till the day of Christ: otherwise, if they follow their false teachers, they are sure to perish. For *when the blind lead the blind, they both fall into the pit of destruction.*

Math. 15

34.

3.
Carnall
Protestants

Then thirdly, all carnall and secure worldlings, who, although they doe enquire where they may buy a good

hark

bargaine, or to get a good purchase, and labour for that, yet never enquire where Christ feeds his sheepe. Oh, it is a wonder to see how men doe covet pleasures, profits, and preferments: These they seeke for with might and maine. Surely by this they declare to the whole world, that they are none of Christs sheepe: For if they were, they would heare his voice, and follow him. Ioh. 10. 27.

Seeing the true Church of God doth here seeke unto Christ Iesus for to bee taught and directed, we learne that it is the duty of the true Church of God, to acknowledge Christ Iesus alone for their great pastor and shepheard, the onely head and chiefe Bishop of his Church, and therefore to be ruled by him, and his Word alone, to be content to be led and governed by this great Pastor, and Shepheard of the Church, Ioh. 10. 28. *I am the true shepheard, and doe know my sheepe, and am knowne of mine* This is acknowledged by Peter in the behalfe of all the Disciples, *Master, to whom shall wee goe?*

Doct. 3

The Church of God doth acknowledge Iesus Christ for her chiefe shepheard.

Eph. 2. 21

Col. 2. 19

Math. 28.

Thou hast the words of eternall life. And Christ hath promised to be present with his Church, even to the end of the world. And againe he saith, that where two or three are gathered together in my name, I will be in the midst amongst them.

Reas. 2.

And the reason to bee marked and well considered, which serves likewise for the confirmation of this point of Doctrine unto us, is because the worke of salvation is wholly & onely wrought by him, and no part thereof is reserved to any creature; As the Apostle witnesseth, when hee saith, *That amongst men there is no other name given under heaven, whereby we may be saved, but onely by Iesus Christ* And likewise St. Paul saith, *that he is able perfectly to save them that come unto God by him*

Heb. 1.

Use, 1.

This condemnes the Church of Rome, as no true Church of God. First, because they will not content themselves with our Saviour Christ, to be their great Pastor and generall Shepherd, but they have set up the Pope as his Vicar, and matched him, yea, preferred

ferred him before Iesus Christ. Nay, they will not be content with that pasture which Christ alloweth for his sheepe; the greene pastures of the sacred Word, and cleare streames of his blessed Gospell; but they will feede upon the filthy trash, and filthy drugges of their owne devising: the fond and foolish devices, inventions, and traditions of men, of their Popes and Cardinals: So as they declare to the World they are no sheepe of Christ, *In that they will not heare his voice and follow him*: Nor be content with the foode he hath prepared for them, but feede upon the filthy and foule puddles of mans traditions.

Ioh. 10. 17

This may serve to admonish all the faithfull Ministers of Iesus Christ, which stand in his stead: that they teach nothing but the truth of God, wholsome Doctrine, not their owne devices and dreames, to please their auditors cares, but not profit their soules. So on the contrary part, you that are the hearers must content your selves with the pastures of Gods word,

Vsc 2.

the plaine and the pure preaching of the Word of God, and not to be carried away to listen after strange shepherds that teach erroneous Doctrine that may corrupt; or the devices of man, which may tickle the eare, and not worke grace in the heart. And such are the wicked Doctrines of the Church of *Rome*, which will putrifie and poison mens soules, than edifie them; as their Doctrine of Merits, Invocation of Saints, and praying for the dead, and a thousand the like. The which because they have no footing in Gods Word, are here condemned, as no wholesome pasture for Gods sheepe to feede upon. And thus much for the Churches first Request. The second followeth.

*And where thou causest them to lye
downe as Noe.*

FOR the better understanding of these words, we must know, how that it was the manner of the shepherds in those hot Countries to drive their sheepe to the pasture in the morning;

ning; and after, when the Sunne
was hot, to drive them to the wa-
ter and at noone to carry them to some
shallow, where they might rest in the
rest of the day, lest they should bee
amoyed with the scorching heate,
and beames of the Sun.

So here the Church of God, and the
spouts of Christ, compares Christ Iesus
to a faithfull and true shepheard, and
intreates him to tell her *where he doth
fold his flocke*: that is: his faithfull
people to find shelter and comfort in
the heate of persecution, when the Sun
is hottest at noone-day; that is, in the
greatest and hottest persecution of the
Church of God, in the most dangerous
and troublefome tryals, and times of
great extreamity, as it was in *Queene
Maries daies*, which is here meant by
noon-day, when the Sun is most hot &
scorching, according to that of our
Saviour, speaking of one sort of evill
hearers: *And when the Sun was up,
they were parched, and for lacke of cool-
ing, it withered away.*

From
whence
wee ob-
serve a
two-
fold in-
struction.

1. That the Church of God some-
times is in the very heate of perse-
cution.

2. That Christ the good shep-
heard, even then forsakes not his
but at Noon-day, even in the ex-
tremitie of the same, provides a
shadow and place of comfort, and
refreshing for all those who are
his sheepe.

Doctr. 2

The
Church of
God some-
times is in
the very
heate of
persecu-
tion.

2 Tim. 3.

12.

Pf. 54. 19.

First, we are to be taught here, that
it is the Will of the Almighty, that his
Church sometimes should be tryed.
And it is his Will, that sometime his
owne people should undergoe perse-
cutions, according to the rule of the
Apostle St. Paul, *whosoever will live
godly in Christ Iesus, must suffer perse-
cution.* This is expressly taught by the
Prophet David, *Great are the troubles
of the righteous, but the Lord deliver-
eth them out of all.*

Exo. 1. 12

Hest. 2. 23

This was the condition of the Israe-
lites in Egypt, who remained a long
time in cruell bondage under Pha-
roah. And in Qu. Hesters time, how
were the children of God in the heate

of persecution. This was the state of the whole Church of the *Hebrews*, described thus : *That some were racked, and would not be delivered, that they might receive a better resurrection: And others have bin tryed by mockings, & scourgings; yea, moreover, by bloud and imprisonment. They were stoned, they were burnt asunder, they were burned, slaine with the sword, wandring up and downe in sheep-skins, and in goats-skinnes, being destitute, afflicted, and tormented; whom the world was not worthy of,* &c. This we might further consider in the example of *Paul*, *Job*, *Ioseph*, *David*, *Jeremiah*, and the like, whose lives are a plentiful store-house to testify this truth; that the people of God doth many times endure terrible afflictions, and divers, and sundry tryalls. And this have wee had experience of in this Land: as in the dayes of *Queene Mary*, when the Sun did parch, and that the fire of persecution was great, to the wasting of the bodies of many learned *Mr. Lati-* Divines, and deare children of God : *mer.*

So

B sh Rid.
ley.

B. Cran-
mer.

M. Bred-
ford.

So that if we hope to live with Christ in the Church triumphant, we must first dye with him here in the Church militant. For none shall reigne with Christ there, that have not suffered with him in this world: nor none shall have their teares wiped from them in the Kingdom of Heaven, that have not first shed them on the earth. Thus having seen the *state*, that is, the state and condition of Gods Church here upon earth, to undergoe sometimes many and grievous afflictions. Now let us see the reasons, that so the Doctrine may leave the greater impression in every one of our mindes and affections.

Reas. 1.

In regard of Gods enemies themselves, which know not the Father, nor his Son Christ Iesus; they have nothing to stop their cruell rage and devillish malice, as our Saviour witnesseth, when he saith, *They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will thinke that he doth Gods service: And these things will they doe, because they have not knowne*

knowe the Father, nor yet me. So that it is no marvaile though the enemies of Gods Church doe strive against the faithfull servants of God, being stirred up thereunto by the instigation of Satan, seeing that they know not God, nor Iesus Christ, but have their eyes blinded by Satan the Prince of the world, and the pleasures of this life.

John 15. 22.

The Lord suffereth his Children many times to undergoe some sharpe and bitter tryals of affliction, and to suffer even the scorching heat of persecution, to make knowne his patience, vertue, and graces of his children; as St. Paul saith, *It is necessary that afflictions should come, that the elect may be manifest who they be.* As it is impossible to know the valour of the Souldier, if he lye alwaies in the Garrison, and never come into the field: so it is impossible for to know the patience, obedience, and love of Gods Children till Tryall come. And therefore God would have *Abraham* tempted, to make his Faith knowne. So *Iobs* patience, *Dauids* piety, and *Pauls* courage,

Lam 3. 27

Jer. 48. 11

rage, &c. The earth which is not tilled and plowed up, will yeeld nothing but bryars and thornes. And Vines will waxe wilde, if they be not pruned and cut. Even so the unruly affections of our hearts, as so many noysome weedes, would quickly over-run the whole man, if the Lord by sanctified afflictions should not manure us. *It is good therefore (said Jeremy) for a man to beare the yoke in his youth.* And in another place the same Prophet saith, *Moab hath kept his sent, because he was not poured from vessell, but hath been at rest ever since his youth.* There are besides these, divers other Reasons, wherefore the Lord doth thus exercise his deare children in this life with many crosses and afflictions: as to humble them for sins past, and to prevent sin in them for the time to come. Because when we shall perceive that the onely weapon whereby Satan woundeth our soules, is sinne, it would make us repent of sins that are past, and be weary of sins for the time to come: and likewise to humble the
 pride

pride of our hearts : for knowledge puffeth up, and in whatsoever things we goe before our brethren, naturally we waxe proud of the same. Now the Lord Almighty by these afflictions, like a skilfull Physitian, lets out the superfluous humours of pride and vaine glory, when we shall perceive what we are by nature.

Well, let us then make some use of this same Doctrine to our selves. We have had a long Morning, and yet we are in peace and rest : but it will not alwaies be morning, the Sun will arise, and it will be Noone-day ; the Lord will have a time of tryall. It is the Lords usuall dealing, after a long time of peace, to bring some tryalls, that the elect & true Christians may be truely discerned. Of all things in the world, the Lord cannot endure that his sacred and glorious Gospell should be contemned and despised, as it is at this day amongst us. Oh then, seeing wee must even looke for a tryall, let us prepare & furnish our selves with all needfull vertues, with patience, with courage,
and

Vse 1.

and zeale, &c. Alas, any thing will serve the turne now to be a Christian; a small matter: but if in the time of triall we shrink, or else yeeld unto the enemy, then we shall shew that wee are but hypocrites and cowards. Oh then let us be good souldiers now in the time of our peace, provide and sharpen our weapons against the time of Warre. Let us reckon what it will cost us to be the sheepe of Christ; losse of lands, livings, liberty, country, yea, life it selfe; yet to resolve by the helpe of God, never to bee ashamed of the Gospell of Iesus Christ, let persecution come never so fierce, or hot upon us.

We 2.

Secondly, we learne hereby not to promise to our selves worldly peace & prosperity, while we continue heere. For this life is the time of a Christians warfare; neither must we looke to find Heaven upon Earth: for if we will be Christs Disciples, *We must take up his Cross, and follow him*; we must not dream of a victory before wee fight. For it is the lot of the godly to suffer persecution; yet this may be the

com-

comfort and stay of a Christian soule in the middle of them all, that the Lord will dispose of them so, as that they shall worke to the best to them that love God, and never depart from us, but shall leave a blessing behind them, so that we shall be sure of this, that we shall come more in the Spirit, than we can lose in the flesh.

Thirdly, seeing it is the Will of God, that his owne true Church & faithfull children shall be tryed, and undergoe the heate of persecution: let us here learne to be wise and circumspect, neither to thinke that we are out of Gods favour if we be tryed, or to thinke the worse of the Gospell of Christ, because the crosse & triall goes without it. We are ready to thinke that the Lord loves us not, or that the Gospell, the which we professe is not good or Orthodoxall, because we see it scandalized by them of *Rome*. Well, it is that which God will have, it was the condition of our Saviour Christ before us; and unlesse we looke the servant should be greater than the Master, it must be our lots.

Then

Use 3.

Doct. 4.

CHRIST
leaves not
his Church
in the heat
of persecu-
tion, but
provides
comfort
for them.

Esay 54.
7, 8.

Psal. 2.

Esay 43.
1, 2.

Then secondly, we learne from hence, that though it may bee sometimes Noone-day with the Church of God, hot and bloody persecutions, yet Christ hath ever a shelter & a shadow for his chosen people; hee hath for them a place of shelter, shadow, and comfort; he is ever present with his Church and people in the hottest time of persecutions and afflictions to comfort them, to refresh them, to ease them of their misery, to deliver them. This the Lord expresseth; *For a little time have I forsaken thee, but with great compassion will I gather thee; for a moment in mine anger I hid my face from thee for a little season, but with everlasting mercy have I had compassion on thee.* This doth the Prophet David make manifest, that notwithstanding the rage and malice of Gods enemies, *He that dwelleth in Heaven, shall laugh them to scorne, the Lord shall have them in derision.* This comfort is excellently set forth by the Prophet. *But now thus saith the Lord that created thee, O Jacob, and he that formed thee O Israel;*
fearc

feare not, for I have redeemed thee: I have called thee by thy name, thou art mine: when thou passest through the waters, I will be with thee, and through the floods, that they doe not overflow thee; when thou walkest through the yery fire, thou shalt not be burnt, neither shall the flame kindle upon thee, for I am the Lord God. What a mischief had the Devil invented against the *Messiah*; that he disclosed the secret of his heart unto none, but presented himselfe to the Wise men, that his intention was to worship him; yet the Lord did bring his device to nought, and *Ioseph* and *Mary* with the Child *Iesus* was delivered, *Peter* being cast into prison, should even the next day have been executed, yet through the prayers of the Church was delivered. This same Doctrine is further cleared by the examples of *Ioseph*, *Iob*, the Church in *Egypt*, *Daniel*, the 3. children, *Sidrach*, *Mibach*, and *Abednego*, who for a time endured shame and reproach of the Crosse; yet afterward the Lord returned unto them when the

Mat. 2. 12

Act. 12.
16.

Gen. 11. 14.
Exo. 21. 1.
Dan. 6. 23
Dan. 3.

time of refreshing came. So that howsoever Gods children may bee under the heat of perlecution for a time, it shall be but for a time; he will not leave them destitute of helpe for ever, but will in the end deliver them.

Reas. 1.

The reasons serving to confirme this Doctrine are manifest. First, consider the titles by which God is called a Father, to shew the care that he taketh over his Church, as his children to provide for them, & to governe them. For what Father will not save his child, if possible he can, from fire, or water, or some other imminent danger? Now then, if we that are evill, know how to helpe our children; how much more shall our heavenly father, that knoweth all things, give good things unto his children? Again, Christ is called a shepheard, as the Church doth confesse in this place. Now will the shepheard see the sheepe goe astray, and not bring them into the right way againe? or suffer the Wolfe to devour the sheepe, and not rescue them? And what shall we think, that Christ the

Rev. 6. 4.
Ioh 10. 1.
Math. 7. 11.

one shepheard of his Church will bee more carelesse of his flocke, whom he hath purchased unto himselfe with no lesse price than with his owne heart blood, than an earthly man is of his sheep. Seeing then that Christ Jesus is the King of his Church, and the shepheard of his sheep, we need not doubt but that he will defend his Church, & keepe his sheep, so that none shall be able to destroy them, or take them out of his hands.

Secondly, our weakenesse & naturall corruptions are not hidden from the Lord; *He knoweth whereof we are made, he remembreth that wee are but dust.* And therefore saith the Apostle, *God is faithful, that will not suffer us to be tempted above that we are able, but will also give the issue with the temptation, that we shall be able to beare it.* So then whether wee consider the office of Christ, as a shepheard to keepe his Church, or the mercy of Christ, that is, ever ready to cover the wants of his servants, making their affections to be but momentary: in these two respects

we may safely gather, that the Lord will never forsake his children, nor leave them in their dangers, but provide for them both shelter & comfort, when they shall find the heat of afflictions to shine hottest upon them.

Use 1.

The use serves to direct us to whom we should goe in the time of trouble and great distresse. for if Christ be our shepheard, we are to flie to him; he is a faithfull preserver of them that trust in him. Shall we goe to Saints or Angels?

Esa 63. 16

Doubtlesse Abraham is ignorant of us, and Israel knoweth us not; What then,

Ps. 33. 17.

shall we trust in our Chariots, or in our horses? Doubtlesse a horse is counted but a vaine thing to save a man. Surely, we cannot honour him more, than when we depend on him, and rest upon his mercy. Thus David behaved himselfe in all his extremities, flying unto God

Ps. 91. 2. 3

as a sure refuge, I will say to the Lord, O my hope, and my fortresse, he is my God, in him will I trust. He will deliver mee from the snare of the Hunter, and from the noisome pestilence: His cares are alwayes open to the cries of his Children,

children, he putteth their teares into his bottle. So long therefore as we have a voyce to call upon God, or a heart to sigh and groane unto him, wee have comfort and assurance to be delivered, and that hee will not leave us nor forsake us in danger.

Here is matter of endlesse comfort unto the Church and children of God, that we know that the Lord Iesus Christ promiseth thee, he will provide a place of comfort and refreshing, a shadow even at Noone-day, in the heat of bloody persecution. Many indeede are our infirmities, feares, cares, sorrowes, and troubles, yet in the midst of them all, the child of God may say with the Prophet, *Why art thou cast downe (O my soule) and why art thou so afflicted within me? Oh waite on God, for I will give him thanks, he is my pre-
servation, and my God, Psal. 42. 5.* O children let us be constant, let us comfort ourselves in Christ Iesus, let us not feare deny Christ, and his Gospell; for Christ will be a shelter unto us, to refresh us, and deliver us.

Use 2.

Use 3.

This sheweth the most woefull and desperate estate of all wicked and ungodly men, who being out of Gods favour, not beleeveng in Christ, nor repenting of their sins in time of persecution, when the Sun waxeth hot; Alas, they shall not know where to hide their heads, for they shall find no shelter, nor comfort, nor place of refuge. For Christ is a shelter onely to them that beleve in him, and obey him. And therefore thou which art a wicked man, an impenitent sinner, a profane person; alas, what wilt thou doe? & which way wilt thou turne thee in the time of trouble and calamity? when the Sun waxeth hot, in the heat of persecution, & a searing tryall? Whither then wilt thou run for shelter? Alas, thou shalt then bee as a mad beast which in the heat of the day runs up and downe, and findeth no covert. So shall all wicked and impenitent sinners have no place of succour, but ly open to all Gods judgements, to be scorched, yea even consumed with the fire of Gods displeasure; when the right

ous, those which are in Christ Iesus,
shall finde shelter.

Now followeth the reason which
the useth to move the Lord Christ Je-
sus to grant her request and petition :
taken from the great perill & danger
she was like to fall into : namely, lest
being left without his direction and
comfort, she be constrained to *turne
aside to the flocks of thy companions :*
that is to say, to leave the true Church,
and worship of God, and joyne with
the false Church to commit idolatry,
called here *the flocks of thy companion :*
Not for that they are either Christs
companions, or the companions of his
Church and people ; but because they
account themselves so. yea, they ima-
gine and call themselves Christs com-
panions. And if this thing should come
to passe through want of Christs as-
surance to direct her, and comfort her in
persecution, then it shall not bee for
his honour, nor her good. This is the
substance of her reason.

Hence wee are taught that it is alto-
gether impossible for men & women

The Church
reason
of her re-
quest.

Doct. 5.

It is alto-
gether impos-
sible.

possible
for men to
hold out
in time of
triall, that
are not as-
sisted by
God.

Pf. 119. 2

V. 2-34

Ioh. 6. 45.

Ephes. 1.

ever to stand in the brunt of persecu-
tion, unlesse they be taught of God, and
comforted by his Spirit. And hence is
it that the Prophet *David*, a man after
Gods owne heart, and indued with a
singular portion of Gods Spirit, doth
earnestly crave at Gods hand, the en-
lightning of his holy Spirit, & desireth
to be taught of him: *Open mine eyes,*
that I may see the wondrous things of
thy Law. And againe, *Teach me thy Sta-*
tutes. And againe, *Make me to under-*
stand the way of thy precepts, &c. Yea,
Christ tels the *Jewes* which murmu-
red against him, because he said, *That*
no man could come unto him, unlesse his
father drew him, that all the elect are
taught of God. And this made *Paul* to
pray for the *Ephesians*, that God would
give them the spirit of wisdom, & to
enlighten their minds, that they might
know what is the hope of their calling,
and what the riches are of his glorious
inheritance. A notable direction unto
all sorts of men, how to behave them-
selves when they shall come into the
house of God; namely, not to rest on a-

ny naturall gift whatsoever it be, wisdom, learning, wit, memory, &c. For *the wisdom of the flesh is at enmity with God*: But to goe out of our selves, and to seeke the Lord in humility, and deniall of our selves; and then the Lord wil give us a discerning Spirit, that we shall not be deceived. *If any man (saith Christ) will doe my fathers will, he shall know of the Doctrine, whether it bee of God.* And againe, Christ promiseth his Disciples, being now to leave them, & to goe to his Father, that *the Spirit of Truth should lead them into all truth.*

Rom. 8.
1 Cor. 1. 21

Ioh. 7. 17

And the reasons are :

Reas. 1.

First, we are all blind, and by nature can hardly see into the truth, unlesse Christ direct us by his Spirit; for so saith *Salomon*, *The waies that seeme right unto us, the issues thereof are the waies of death.* It is a part of our misery, that wee are turned every one to his owne way.

Pro. 14. 12

Esay 53. 6

Secondly, when we know it: Alas, we are of our selves so weake, and flesh and bloud will be so unwilling to suffer for Christs sake, that unlesse the Lord

Lord doe assist us, we shall not be able to undergoe the least temptation that shall be laid upon us.

3. And lastly, the enemies of Gods Truth are in their generation so wile, and so subtil, comming unto us in *sheep-cloathing* to deceive us: that of our selves we shall easily be drawne away to beleevers eyes. In all these respects we may safely conclude, that it is impossible for us to hold out in the day of tryall, unless we be assisted by the Lords holy Spirit.

Vse 1. This sheweth, that if triall doe come, and persecution shall arise for Christs sake, and the Gospels sake, alas, most men would yeeld to Popery, Idolatry Superstition, *to the flocks of the companions*, to the Church of *Rome*, to flat Idolatry. For alas, they know not the Truth; *They are not taught of God*: they be blind and ignorant, & will easily beleeve & embrace any Religion.

Vse 2. This must stir up every true Christian man and woman, to pray to Christ as the Church doth here, that he would teach us by his Spirit, that he would o-
pen,

pen our eyes, that wee may see the
 truth and that he would give us hearts
 to beleeeve it, to love it, and to live &
 dye in it: that he would give us the
 Spirit of discerning, *To try the Spirits*
whether they be of God, that so we may
 discern the truth from falsehood. Yea,
 we must so labour to be fast grounded
 in the truth, that no wind nor weather
 may remove us; that wee bee sure to
 lay a good foundation, that we doe dig
 deepe into our owne hearts, and build
 on the rocke Christ Jesus. Though the
 papists say, thay bee the true Church,
 and the *Companions of Christ*, yet bee
 they Synagogue of Satan: The maine
 points of their Religion being cleane
 contrary unto the Word of God, as are
 their Doctrine of Merits, Invocation
 of Saints, worshipping of Images,
 praying for the dead, Sacrifice of the
 Masse, that so we may for ever stand
 out against the Doctrine of the Church
 of *Rome*: yea, let us intreate the Lord
 that he would never suffer it to get
 head againe in this Land: notwith-
 standing we have deserved as great a
 judge-

1 Joh. 1. 4.
 1 Joh. 7. 16.

judgement; but especially that hee keepe us, that we never joyne with them in that bloody Religion.

Use. 3.

It condemnes all those who are ready, either for feare of persecution, or by blindnes and ignorance to embrace any Religion, or joyne with any Church; who to keepe their livings, hold their lands, to enjoy their honors and pleasures, would turne as doth the winde, and embrace any Religion; joyne with Papist, Jew, Turke, yea, the divell himselfe for benefit sake. Oh, the the true Church of Christ feare themselves and their weaknesse, that they should be drawne away, and seduced to embrace a false Religion: and therefore they doubting the worst, and fearing the corruption that is in their owne hearts, pray unto Christ, that they may not be left unto themselves; but that they may finde strength from him to withstand them.

CANT.

CANT. I. Verse 7,



Es have heard before of the earnest request and petition of the Church unto Christ, that he would in mercy shew them where he *feeds his flock*, & where he provideth comfort for them in time of trouble. Here is the most kind, loving, and gracious answer of Christ Iesus unto the request of the Churches: in the which note three things,

1. His exceeding love and kindnesse, Parts of
the Text. that he calls her, *The fairest among women*,

2. His gentle reproofe of her, *if thou know not*, quoth he. This is very strang, that thou which art the true Church. shouldst not know where Christ feedes his sheepe.

3. His direct answer to her requests, wherein hee doth answer her to the full: *If thou wouldest know where I feede my sheep, that so thou mightest feede with them, and find consolation unto thy soule, then thou must goe in the steps*

steps of thy flock: That is, thou must embrace the Faith, Religion, the worship and service of God, the which my ancient Church from the beginning have embraced: the faith, Religion, the worship and service of God, which my ancient servants, *Abraham, Isaac, and Jacob* have done, and tread in their steps. Secondly, thou must place thy Tents where the shepherds have done, the Patriarkes, Prophets, and Apostles of Christ, their Doctrine taught before. This is the summe and substance of Christs answer unto his Church.

First, observe here, how Christ describes his true Church and Spouse: giveth her a most kind and loving name, expressing his kind and singular love unto her, *O thou the fairest amongst women!*

Object.

Quest. But this may seeme strange, for the Church confessed before, that she was blacke and Sun-burnt, deformed, &c. How then can Christ call her *Fairest among women?*

Answ.

Answ. The Church and every true beleever are blacke and deformed in them-

themselves, vile and uncleane by nature, and they cannot see no beauty in themselves, but are blemished, yea, and stained with sins originall and actual: But as they are sanctified by his Spirit, washed in his blood, and clothed in his Righteousnesse, they bee faire and beautifull in the sight of God, because *Christ hath washed them from all their sins in his blood*, and covered them with the pure robes of his owne Righteousnesse.

Here marke the endlesse love of Christ Iesus unto his poore Church & people, that esteemes so highly of them, as if they had no spot of sinne and uncleaneesse; though they in themselves be blake, deformed, and polluted; yet all those who doe truely repent, embrace Iesus Christ, and beleeve in him, that are washed from their sins, sanctified by his Spirit, and obey his Will, all these are faire, yea, most beautifull in his eyes. This is confessed by wicked *Balaam* when he saw no policy nor device could take any place against the Church of God. Hereunto commeth

Doct. 6.

Christ esteemes of his church as if they had no sin.

*Num. 23.
21.*

Num. 24.

5.

the

the Title and commendations given unto the Church so often in this most excellent Booke of the *Canticles*, *She is the Roe of the Field, the Lilley of the Valley, the fairest amongst Women, an Orchard of Pomegranates, a Fountaine of Gardens, a Well of springing waters, the Spouse and Sister of Christ, the beauty of the Earth, the glory of the World, a Lilly among Thornes, &c.* These & the like examples, serve to confirme the everlasting truth of this Doctrine unto us, how deare & precious the Church is in Christs sight, that of all societies and assemblies of men in the World, none are more excellent and worthy, none more amiable and lovely, none more beautifull and precious, than the *Church of God, the Spouse of Christ.*

Reas. 1.

And the reason of the Doctrine is apparant: man was first cast out of Paradise for sin, neither is there any thing that doth hinder his returne, but onely sin, for it is sin that makes us execrable to the Lord, and doth hinder all good things from us. For so long as sin remaines, it is a weighty burthen to
 presse

cast downe a sinner into hell, and the wages of it is eternall death. Therefore if sin be pardoned, as it is from all the elect, what should hinder their happinesse? God hath against them no matter of displeasure, the obedience of Iesus Christ being imputed unto them, which cannot be denyed unto them, so they must needs be saved.

Secondly, Christ Iesus doth esteeme highly of his Church; and the Church is most excellent in her selfe, because in alone salvation is to bee found, and no where else. When the Lord brought the great and generall deluge upon the face of the whole earth, what was there left more excellent than the Arke, in the which Noah and his family were saved, and out of which the whole World besides perished? What was the Arke but a type and figure of Christs Church, wherein salvation is to be found, and out of which is no salvation to be looked for? Seeing therefore that remission of sinnes is proper onely to Christs Church, and that therein is salvation

Reas. 2.

and eternall life to be found, we may safely therefore conclude, that the estate of Christs Church, and every member thereof, is most excellent and blessed.

Use 1.

The use of this Doctrine is excellent, as the nature of the Church is. First, then, seeing that Christ will passe by the sins of his children, and judge them faire, without any spot and blemish of sin, if they doe truely repent, & embrace him and his righteousness by Faith: here is matter of endlesse comfort to every poore child of God. Dost thou repent of thy sins, and art truely humbled for them? Dost thou embrace Christ Iesus for the pardon of them? Hath God sanctified thy heart by his Spirit, so as thou hatest every wicked way, and desire and endeavour to obey Gods Will in all his Commandments? Well then, comfort thy selfe, & cheere up thine owne soule; Christ Iesus will cover all thy sins, they shall never be laid to the charge, but he will wrap thee in his owne righteousness, whereby thou shalt appeare faire and beau-

beautifull in his sight. Indeed many a poore child of God looking on their owne infirmities & manifold corruptions, see themselves to be blacke indeed, deformed & stained with sin; it grieveth them that they doe hang downe their Heads, & goe drooping all their daies, striving, & struggling with their rebellious hearts, & vile corruptions, and thinking that Christ Iesus cares not for them, cannot love them, being so defiled with sin. But I say againe, be not discouraged; for if thou dost repent of them, beleeve in Christ, hate thy sins, & prayest often to God, to give thee power to withstand them, using all godly meanes to withstand them, Christ Iesus will cover them, and passe by them all, as he did deale with *David, Peter, &c.* Oh then how carefully ought all men daily to endeavour themselves to be the members of this Society, that so they may have a part in all these excellent prerogatives, and then howsoever the world esteem them, counting them miserable, grinding at them with their teeth, and

nodding at them with their heads, and every way contumeliously reproaching them, yet are they deare and precious in the sight of Christ, who hath redeemed them with the ransom of his owne blood.

Use 2.

Let us learn by Christs example here, that if wee see any good thing in the childe of God, to commend it, and to embrace it: and if we see any blemish or infirmity, that we wink at it, & cover the same with the cloak of love; & not as the manner of wicked & ungodly men; who though they see many good gifts & graces in Gods children, as obedience, faith, patience, and love, passe by them all; and if they shall espy but one blemish, or weaknesse, they blaze it abroad with open mouth, note them with a blacke coale, calling them Puritanes, hypocrites, & the like; reviling them in most odious manner: like the Horse-bie passing by many flowers and sweet hearbs, lights upon some noysome sore: these are not like unto Christ, but to the Divell. Thus much of the exceeding love and kindness

ness of Christ Jesus to his Church, in that he calls her by his kinde appellation, *The fairest among women.*

Secondly, his gentle reproofe of her, *Thou know not*, quoth he. This seemeth strange that thou shouldst bee ignorant where I doe feede my sheep, where my truth and Gospell is truly preached, and soundly professed. But if thou know not, I will direct thee, and shew thee how thou shalt find it out.

Hence we are taught, that the Church of God, and true believers may sometimes be so blinded, and left to themselves, that they stand at a stagger, and doe hardly know which is true religion, *where Christ doth feede his flocke*, where the Word is faithfully preached, & soundly professed, for we are all ready to erre by nature. How apt are wee in matters that doe concerne our soules, to be mistaken, through our carelesnesse in not searching of the truth, and trying of the spirits: and also by the subtile policy of the Diuell, who is Gods Ape: and so like him in many things, as that it

Doctr. 7

is hard to discerne his flights & falsehoods : wicked men, false teachers, lying Prophets, set such a face, & show on their errors, and beare them out with such a countenance and authority: and the Truth is so neglected, plain, and simple, troden under foot, that it is hard for a man, yea, the true Church of God, sometimes to discerne where Christ feedeth his flock. When as *Elias* was left alone, & *Baals* foure hundred & fifty Prophets, who could almost then discerne the worship of God from Idolatry, when all was corrupted? So when *Micaiah* told the truth, and *Achab* had foure hundred false Prophets, it was hard to discerne the truth of God from the lying of Sathan. In Christs time how did the Scribes & Pharisees confound religion, dim and dazell the truth, for the which our Saviour himselfe did often reprove them? And in our times how doe the Papists labour to obscure religion? how boldly and impudently they defend Idolatry, their owne traditions, and constitutions?

How should this stir up every Christian

from man and woman to study the Word of God, that so knowing the truth, and beleeving the Doctrine of God, wee may be able to discern between light and darknes, truth & falsehood, Idolatry & the service and worship of God. Secondly, to entreate the Almighty in all humility, to open our eyes to discern the truth, to give us his holy Spirit, to lead us into all truth, to give us the Spirit of discerning, to try the Spirit and the Doctrine, whether it be of God, or not, for otherwise we may be led away, and take light for darknesse, and darknesse for light. Let us then confesse our ignorance and blindness, & bewaile it: Let us strive against our carelesnesse; let us prove the Doctrine by the touch-stone of the Word, if they be according to the Law and the Prophets, else abhor them. Let us doe as the men of Berea did, *intreat the Lord to give us the Spirit of discerning, that we may try all things, and hold the truth.* And if ever we had neede to pray for the spirit of discerning, now is the time: Wee see how

bold the divell is, how diligent to deceive us; & for Papists, they be so impudent and shamelesse to thrust upon us their cursed Idolatry, and tell us, it is the true worship of God; their abominable Masse, their Merits, Purgatory, Prayer for the dead, worshipping of Images, calling upon Saints, unwritten verities, their vile traditions, & filthy abominations, their Constitutions and vile Decrees, as if they were the written Word of God. Now unlesse we have knowledge, and be able by Gods Spirit to discern the spirits; alas, we shall drinke in poyson. Idolatry, and superstition. O then let us labour to know the Word of God, believe it, obey it, be reformed by it, confesse our ignorance, and with all humility pray to God to open our eyes, to give us the spirit of discerning, to know and discern the true religion from the false; which if we doe, certainly the Almighty will reveale his truth unto us. And thus much shall serve for our Saviour Christs gentle reproofe concerning his Church.

The

The third and last point, is the direct answer of Christ to the request of the Church, she desireth to know of Christ where he fed his flock, and comforted them in the time of persecution, that so she might joyne with them, & be defended by him from false worship, and the Idolatrous Church. Heere Christ answers her to the full : *If thou know not, O thou fairest among women, get thee forth by the steps of the sheep, & feed thy Kids by the Tents of the Shepheards.* His counsell stands in two parts, to shew where hee feeds : quoth hee, wouldst thou know where I feede my sheep, and where I cause them to lye downe at *noone*, that thou mightest feed with them, and be in my Fold to be defended and protected by mee? then I counsaile thee, first, to walke in the *steps of the sheepe* : That is, thou must walke in the steps of the faithfull servants of the Lord, as *Abraham, Isaac and Jacob*; thou must embrace that Faith, Religion, and worship of the Lord, which they did, that is meant by the *steps of the sheepe*. Secondly, thou

3.
Christ's
answer to
his Church

thou must *feedethy Kids*, that is, thou must embrace that same Doctrine which the ancient shepheards, fathers, Prophets, and Apostles have taught & delivered: and if thou shalt thus tread in the steps of the sheepe, as *Peter, Paul, &c.* and shalt embrace and obey the Doctrines taught by the Prophets, and holy Apostles in the old and new Testament, thou shalt then know where I feed my sheep, that thou maist feed with them, and receive me for thy true shepheard.

Doct. 8.
A directiō
to know
which is
the true
Church.

From this answer of Christ we learne a cleare direction to know true religion, and the true worship of the Lord God, from false Religion and false worship. If any man desire to know where Christ feeds his sheepe, and God is truly & rightly worshipped, where true Religion is, wee must then *tread in the steps of the sheepe*; That is, we must worship GOD, as *Abraham, Isaac, and Iacob* did, as *Moses* and the Prophets did, tread in their steps, and follow their godly examples; beleeve, repent, and walke
with

with God as *Enoch* did, whom by the
judgement of Faith, we may then con-
clude of, that they were the true sheep
of Christ: for of them doth our Savi-
our speake of heere, and not of a com-
pany of Popes, which greatly boast of
their succession; which we will not
deny, but to be a succession of Here-
ticks, as Cardinals, Iesuits, and the like
of that rabble; of whom to thinke that
they should belong unto this *Fold*, I
know not from whence I should fetch
my charity. Againe, we must embrace
and beleewe the Doctrine taught by
Moses, and the Prophets, Christ, and his
Apostles, who were the true shep-
herds, and the faithfull Pastors of the
Church of God: *To the Law and to the
Testimony, if they speake not according to
this Word, it is because there is no light
in them.* And againe, *Thus saith the
Lord, Stand in the waies and behold,
and aske for the old way, which is the
good way, and walke therein, and you
shall find peace, & rest for your soules.*
So then, if we desire to know true Re-
ligion, and the true worship & service
of

of God, this is the way which I heere teach, and deliver from the Lord Jesus Christ, against the Doctrinē of *Rome*; namely this, and none but this: To enquire of the Faith, true Religion and manner of worshipping the Almighty, performed by *Abraham, Isaac, and Jacob*, Patriarks and Prophets, preached and published by Christ and his Apostles, beleeve that, embrace that, and rest our soules on that.

This may then serve to decide a great question, and a long controversie betweene us & the Papists. They affirme that they are the true Church, and we are Hereticks; we beleeve and hold that we are the true Church of God, and that they be not, but *Babylon*, and the Synagogues of Sathan. This then is the maine question, whether they or we be the true Church? who shal judg? even the Lord Christ Jesus himselfe in his own Word: we must rest upon him, and fly unto him; which if the Papists would doe likewise, they would never have run into a Labyrinth of controversies, as they have at this very day.

For

For Christ would quickly have put an
an end unto all. For he saith, they be the
true Church, which *Tread in the Steps*
of the Sheepe, and feede by the Tents of
the Shepheards: That is, those people
that beleeve and worship God, as
Abraham, Isaac, and Iacob did, and
that old Religion which they belee-
ved, and embraced, is the true Religi-
on; For that was taught by the holy ser-
vants of the Almighty, who were the
faithfull shepheards, & Pastors sent of
God unto his Church. Now let tryall
be made whether the Papists or the
Protestants, the Church of *Rome*, or the
Church of *England* doe thus.

For the Papists, although they call
their Religion the old Religion, yet a-
las, it is newly devised, the greatest
parts of it, within these foure or five
hundred yeares: It is such as was ne-
ver knowne to *Abraham, Isaac, Iacob,*
Moses, or the Prophets; it was never
knowne unto Christ, or his Apostles;
they have lost the *steps of the sheepe,*
and the Tents of the shepheards; that
Doctrine, manner of religion, the true
worship

worship & service of God, which was used by the Patriarchs, *Abraham*, *Isaac* and *Jacob*, taught by *Moses*, and the Prophets, Christ, and his Apostles; and they have got a new Religion of their owne devising; they walke not in the steps of the flocke, but in the steps of their proud Popes, covetous Cardinals, lecherous Fryars, lascivious Monkes: They have devised a thousand things in the service & worship of God, against his Word, and against the Doctrine of the Prophets and Apostles, meerely for their owne gaine. Where shall we ever finde that *Abraham*, *Isaac*, *Jacob*, and the Prophets did ever pray unto Angels, or Saints; worshipped Images, prayed for the dead, looked to be saved by their owne workes, by vowing of chastity, or by their voluntary poverty? If they can shew mee any foule mouth'd Jesuite of them all, but any one example in the whole Booke of God, or any of Gods Children that have performed them, I will then lay my hand upon my mouth. In the meane time give me leave, oh yee Pa-

pists, to tell you, that you are none of Christs Church, you are none of *Christs* sheepe ; for you have left the *steps of the sheepe*, and the *Tents of the shep-herds*, the Doctrine taught by the Prophets of God, Christ, and his Apostles ; and therefore are no better than the Whoore of *Babylon*, the Synagogue of Sathan : And as there hath bin a succession of Popes and Cardinals, so they bee a succession of Hereticks, that seduce ignorant people for their owne private gaine.

But as for the Church of *England*, we doe beleeve and firmly embrace that old & true Religion, that is, the same Faith which *Abraham*, *Isaac*, and *Jacob* did use. We hold that Doctrine, taught by the ancient Prophets, and holy Apostles of our Lord and Saviour, without adding or detracting: and if we should dare but to advise a new kind of Faith, Religion, and worship of God, not used nor knowne to the ancient Prophets, Patriarkes, and Apostles, as the Church of *Rome* doth, it were to leave the *steps of the sheepe*,
and


and to joyne with the *flockes of the companions*, even to shake hands with Idolaters.

Well then, let us ever stand out against the Antichrist of *Rome*, and as Christ saith, *Come out of her*. joyne not with her in her false Religion, & Idolatrous service of God, lest you partake of her plagues: but let us hold fast still the true Religion of God, *tread in the steps of the sheepe, feede by the Tents of the Shepherds*. Let us live and dye in the true Church of God, and for ever hold fast the true, ancient and holy Religion which we have received from the holy Patriarchs, *Abraham, Isaac, Jacob, Moses*, the Prophets, and all the holy Apostles of Iesus Christ, and then we shall be safe and sure, yea, blessed and happy for evermore.

A Mor -

A Morning Prayer for
A Family.

*Lord teach us to pray, that wee may
call upon thy Name: prepare our
hearts to seeke thee: And open thou
thy mercifull eares to heare us.*

 Eternal & ever-living Lord
God, Creator, & continuall
Preserver of all things both
in heaven & in earth: By whose gra-
cious providence as we were at the
first wonderfully & fearefully made:
so we are no lesse preserved and kept
unto this present, We here the work-
manship of thine owne hands desire
to humble both soule & body before
thee. And now Lord, we being here
in thy presence, cannot but acknow-
ledge and confesse against our selves
our owne unworthinesse to come be-
fore

C c

to call upon thee, or to performe even the least Duty that shall concerne thy worship or glory. Our hearts alas, are no better than sinkes of sin, and a masse of all pollution & uncleannesse: and who can make that cleane that is taken out of an unclean thing? The thoughts and imaginations of the same must needs bee evill continually, and we unto every good worke prove reprobates. Yet, O Lord, seeing thou hast commanded us to call upon thee, and hast mercifully promised to be present with thy Children, to heare their prayers, and to grant their requests which they put up in faith unto thee: Oh Lord, this doth give us boldnesse to come before thee; and in confidence of thy goodnesse that thou wilt make good the same thy promise unto us at this time, we here offer up unto thee this Morning Sacrifice of Prayer and Thanksgiving, humbly acknowledging and confessing from the bottome of our hearts, our manifold transgressions and offences, which

we have continually multiplied against thee, in thought, word, & deed, from the beginning of our daies unto this present time. Wee acknowledge, O Lord, that our Originall corruption in the which we were at the first conceived and borne, and from the which there hath sprung forth the most bitter and unsavory fruit of sin, Apostacy, and rebellion, to the great dishonour of thy Name, the wounding of our poore soules and consciences, and the evill example of others amongst whom wee have lived: By the which O God, we confesse that we have justly deserved that thy wrath & indignation should be powred out upon us, both in this life and in the life to come.

And therefore O G O D, we come not here before thee in our owne worthinesse, but in the worthinesse and mediation of Iesus Christ: beseeching thy gracious goodnesse for his sake to be mercifull unto us; for his sake to forgive us all our offences, our visible sinnes, our secret sinnes,

our finnes of infirmity, our presumptuous sins, against knowledge, against conscience, against thee, or against our brethrent, in the time of our younger years, or in the daies of our knowledge, as we must needs confesse, that in many things wee have sinned all. We pray thee O God, for Christ Iesus sake to forgive the same unto us, and perswade our soules and consciences more and more, that thou art at peace with us, and that all our finnes are done away in the blood of thy Sonne. And grant O God, by the assistance and direction of the same thy Spirit, that with more freedome of mind and liberty of will, wee may serve thee in righteousness and true holinesse unto the end of our dayes. And good Lord, begin not onely repentance and true conversion in us, but of thy great mercy perfect the same: O lead us forward more and more towards perfection, increase in us that saving knowledge of thee, and of thy Sonne Christ, our faith in thy promises, our repentance from dead workes,

Works, our feare of thy holy name, our hatred of all our sins, & our love unto thy truth. Frame our weake hearts (good Lord) more and more to obedience unto thy holy & heavenly will, & teach us in all things to re-
signe our wils unto thy holy will; & in time of affliction, as in time of prosperity to depend upon thee; that wee looke not too much upon our owne weakenesse, but may stay our selves by thy power and promises.

And good Lord comfort our sorrowfull hearts and dejected soules, that find daily such cause of humiliation in our selves, doing daily those things which we should not, & leaving undone those good things thou commandest. Oh then let us be truly humbled for the same, & for thy mercies sake give us better affections unto goodnesse, and power and ability to doe that good thou commandest and requirest at our hands; that seeking in all good things to honour thee, and to extoll thy name while we live here, wee may at the last

behold thy face in glory.

And now Lord together with our prayers, wee are bold to adde these praises unto thy great Name, for the manifold favours and blessings, the which from time to time thou hast bestowed upon us for this life, especially for a better life. We thanke thee for that it hath pleased thee of thy gracious goodnesse to elect and chuse us to salvation before the world was, for calling us by thy Word in time, for justifying us by thy Son Christ, and for giving us a certaine expectation of a better life when this is ended. As also for the happy meanes of our salvation, thy Sabbaths, Word, & Sacraments. Oh! it is thy great goodnesse O Lord, that thou hast not deprived us of them all, in as much as we have from time to time walked so unworthy of thy love. O lay not to our charge our great unthankfulnesse, that we have not brought forth more fruite of thy Word in our lives; but give us, wee pray thee, that for the time to come wee may make more right

right steps to thy kingdome. And we magnifie thy name O Lord, for all the temporall blessings which thou hast in mercy bestowed upon us, our health, peace, food, rayment, and for all the comforts of this life: O Lord give us a right use of them, that we may not abuse them unto licentiousnesse, but stir us daily by them to devote our selves unto thee & thy service. We acknowledge thy goodnes towards us thenight that is now past, freeing us from many imminent dangers, both of soule and body, & giving us sweet & comfortable rest: we beseech thee be with us this day, & all the daies of our lives, and teach us to walke as children of the light, that thy name may be glorified by us. others may take good example, & we our selves enjoy the peace of a good conscience, so as at the last we may come to reigne with thee in glory.

Blesse the Churches and Kingdomes wherein we live, with the continuance of our peace and true Religion: be gracious unto the King & Queene,

and all their Royall Progeny. Blesse all other in Authority, the Ministers of thy Word, our afflicted brethren in body or mind, or both; let it please thee O Lord to stay them, & support them in time of their distresse, and give unto them a happy issue out of the same, as it shall seeme good unto thee. And fit us for harder times, whensoever it shall please thee to bring the same upon us: And keepe us Lord in those dayes by thy mighty power. And thus have wee commended our suites unto thee, humbly praying thee to pardon our wants, now at this time in the performance of this duty. And thou that art privy to our wants better than wee our selves are, we pray thee take notice of them, and minister unto us a gracious supply in thy owne due time, even for Iesus Christs sake, in whose Name we conclude these our weake imperfect prayers, in that perfect forme of prayer which he himselfe hath further taught us saying, *Our Father which art in Heaven, &c.*

Eve-



Evening Prayer for a Family.

O Lord prepare our hearts to prayer.

O Eternall God, and our most loving and mercifull Father in Iesus Christ, and in Christ our Father: It is thy owne Commandement that we should call upon thy name, and it is thy gracious and mercifull promise, that where two or three are gathered together in thy Name, there thou wilt be present amongst them. We thy poore & unworthy servants, dust and ashes, yet the workmanship of thine owne hands, are bold to come before thee, to offer up unto thee this evening sacrifice of prayer and thanksgiving. And now O Lord, being here before thee, wee cannot but acknowledge and confesse even from the bottome of our hearts against our selves our owne unworthinesse, that we are grievous sinners, conceived

ved in sin, and borne in iniquity, and whereof we have brought forth most vile fruites in our lives, to the great dishonour of thy Name, the utter dismayng of our owne consciences, and the evill example of our brethren; by the which wee have deserved likewise thy wrath & heavy indignation should bee powred upon us, both in this life, and that which is to come; in such sort as no creature in Heaven and Earth is able to reconcile us againe to thy Majesty, but onely thy Son Iesus Christ. Wee intreate thee therefore O Lord to be mercifull unto us; and as we acknowledge our sinnes unto thee, so be thou faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse: Wash us thoroughly from our wickednesse, and cleanse us from our sins; for we acknowledge oh Lord, that against thee we have sinned, and done our evils in thy sight. Thou hast bin a guide unto all our wayes, who alone art the searcher of the heart, and the tryer of the reins: To thee therefore

fore, oh Lord doe we come, to crave the pardon of our sins, both for the guilt and punishment of the same, that so they may not draw downe upon us our deserved judgement. And we intreate thee likewise as to pardon our sinnes that are past in our lives, so to arme and strengthen us against sin for the time to come. Oh we have woefull experience in our selves of the weakenesse of our nature, how ready we are to fall from thee, and cannot keepe so constant a watch over our owne wayes, nor over our owne hearts, but still are ready to start aside: O Lord direct us aright in the paths of thy Commandements, let thy good Spirit leade us forth into all truth, and these hearts of ours that by nature are so fraught with sin and wickednesse, we pray thee alter and change: And bring into subjection daily every thought, and whatsoever thing else is in us, into faithfull obedience unto Christ: Let us find daily more and more the power of Christs death

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mortifying sin in us, and the efficacy of his resurrection, raising us daily out of the grave of sin unto newnesse of life: and give us Lord that wee may dedicate our selves, our soules and bodies to be lively, holy, and acceptable sacrifices unto thee. Let thy love shewed unto us, constrain us to love thee againe, who first loved us. Thou oh Lord hast made us, and not we our selves, thou hast made us not beasts, but Men and Women, yea, after thy owne image, thou didst preserve us in our mothers wombe, and didst nourish us when we did hang upon the breast; thou hast still in mercy provided for us, & heaped upon us many blessings, which others want and stand in neede of. Oh Lord, grant us a right use of all thy mercies, especially for that thou hast let us live in such a happy season of thy Gospell, in a time of peace & prosperity, wherein thou doest by thy Word continually call at the doore of our hearts, and labourst our conversion. Oh Lord, we can
never

never sufficiently admire thy goodnesse herein, and the rather because we have from time to time walked so unworthy of thy love. Forgive us oh Lord our unthankfulnesse herein, and let us now walke as Children of the light. Oh it is too much Lord that we have spent the time that is last past, according to the lusts of the flesh: give us grace that we may spend that short time that yet remaineth, according to thy will: set before our eyes the shortnesse of our lives; the day of death is sure in the end, unsure in the time, that we may bee fully prepared for that second comming of our Saviour unto judgment. And now in the time of our prosperity, Lord reach us to thinke of the time of adversity, and in the time of our health let us remember the time of sicknesse, and the hours of Death which shall come upon all flesh. Oh let us be mindfull of our latter end, let us number our daies aright, that we may apply our hearts unto wisdom, and ever mind that reckoning
and

and accompt which one day wee shall give unto thee. Make us while we live here to bee humble-minded towards our brethren, that wee bee lowly in our owne eyes, that we get contented hearts, pure affections, chaste mindes, and wise behaviour, and all other gifts of thine owne Spirit, that may adorne us in thy sight, and may adde unto the credite of thy truth we professe.

And good Lord, wee pray thee accept of our Thanksgiving unto thy Majesty for all thy mercies & blessings from time to time bestowed upon us for this life, and for a better. We praise thee for our election, vocation, justification, sanctification, continuall preservation, & the assurance that thou hast given us of a better life when this is ended : as also for all temporall blessings, health, peace, & prosperity ; for thy godnes extended towards us this day that is past, that thou hast gone in & out before us, & freed us from many dangers of soule and of body, & brought us with peace
and

and comfort unto the beginning of
this night. Lord watch over us by thy
Spirit and presence: Give us a holy
and sanctified use of our rest & sleepe,
and fit us for the duties of the next
day; especially O Lord, fit us for that
Day which shall never give place to
Night, and grant unto us all good
things that thou in thy wisdom
knowest more expedient to give,
than wee to aske, even for Jesus
Christs sake: to whom with
thee Oh Father, together with the
blessed Spirit, we acknowledge to
bee due, and desire to give all
honour, praise, and glory,
both now and for
ever. Amen.



FINIS

